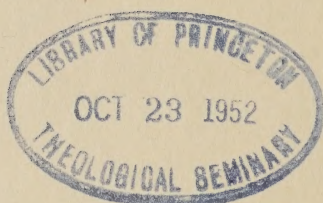
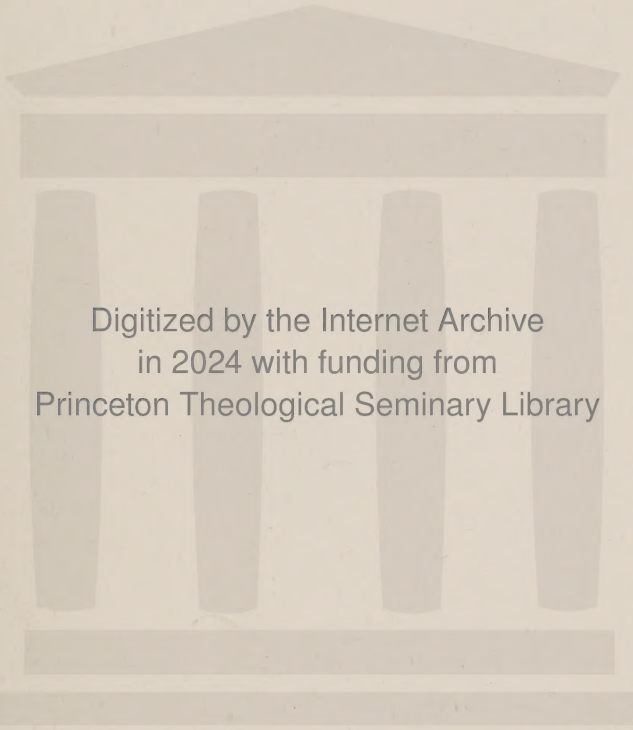


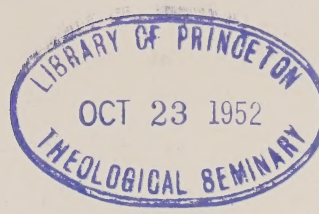
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Brethren Builders in Our Century



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Introduction

This is a book of interesting stories. Interesting because it is the record of thirty servants of God who helped to lead the Church of the Brethren during the first half of the present century. Interesting also because these leaders come from many professions, see life from varying points of view, and all make their major contributions through the central avenues of the church.

The purpose of the book is not essentially to honor these brethren. It is to conserve for future generations the record of their lives, to show how they helped to guide the church to fulfill its mission for God, and to put on pages something of the attractiveness of their personalities as they yielded themselves to the leadership of God's Spirit.

The lives of these brethren reveal the history of our church during these years. In their devotion and activities we see the development of foreign missions; the founding and growth of the church seminary; the work of church statesmen in committees, boards, and Annual Conferences; the progress of the Sunday-school movement and the expansion of Christian education for children, young people and adults; the development of our church colleges and their strong influence in the church; the rise of home missions as a major church emphasis; the growth of the pastoral system as a means of providing the shepherd's care for our churches; the development of the printing business and a greater stress upon the creation of Brethren literature; the new interest in the field of church

music; and the expansion of Brethren service into many parts of the world.

The list includes church statesmen, authors, editors, pastors, missionaries, administrators, Bible teachers, general secretaries, and a church musician. These have led our church. We thank God for these faithful souls whose lives expressed the purposes of God. Those of us who still carry on live in their shadows.

This is a book which should be read by every Brethren family.

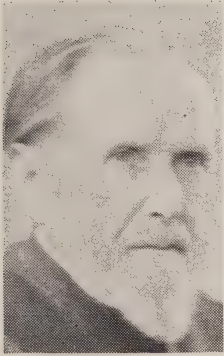
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Table of Contents

| | PAGE |
|---------------------------------|------|
| I. N. H. Beahm | 11 |
| William Beery | 17 |
| Jacob M. Blough | 23 |
| Charles D. Bonsack | 29 |
| Mahlon J. Brougher | 35 |
| Martin Grove Brumbaugh | 41 |
| George C. Carl | 47 |
| Franklin Henry Crumpacker | 53 |
| Henry Clay Early | 59 |
| Charles Calvert Ellis | 65 |
| George N. Falkenstein | 71 |
| Ezra Flory | 77 |
| John S. Flory | 83 |
| Edward Frantz | 89 |
| Samuel H. Hertzler | 95 |
| Emanuel Buechly Hoff | 101 |
| C. S. Ikenberry | 107 |
| Daniel Webster Kurtz | 113 |
| John W. Lear | 119 |
| Daniel John Lichty | 125 |
| John Ezra Miller | 131 |

| | |
|-------------------------------------|-----|
| Henry Kulp Ober | 137 |
| Galen B. Royer | 143 |
| Ida C. Shumaker | 149 |
| Wilbur Brenner Stover | 155 |
| Isaac W. Taylor | 161 |
| Albert Cassel Wieand | 167 |
| J. H. B. Williams | 173 |
| Otho Winger | 179 |
| Joseph J. Yoder | 185 |
| The Writers of These Sketches | 191 |

Brethren Builders in Our Century



I. N. H. Beahm
1859 - 1950

BAXTER M. MOW

A picturesque and unforgettable character for many years roamed the hills and dales of Virginia, now and then cutting a larger circle around the whole Brotherhood, scattering seeds of cheer and instruction to all and sundry. His name was Isaac Newton Harvey Beahm.

The closing words of this biography, as originally written, described him as "ninety-one, and still going strong." But before it got to the printer, the word came that this life had been instantly snuffed out by a disastrous motorcar collision on November 11, 1950. He had attended a love feast at the Jones Chapel church, Virginia, and was riding away to the next appointment, in North Carolina, with Elder W. C. Sweitzer. And thus he was taken suddenly "with his boots on," as he had always wished. His funeral at Nokesville was a grand triumph.

He was born May 14, 1859, in the Shenandoah Valley of Virginia, at Good's Mill, a few miles east of Bridgewater. He was fifth in the family of Elder Henry Abraham Beahm, whose "quiver" continued to expand until it included no fewer than fourteen blessings.

In the Beahm home there was not much luxury, and not much leisure. But there was time for things that matter, including the practice of real religion. School facilities were limited. But if one is alert and ambitious, and has

forward-looking parents, he can get a very creditable education nevertheless. This is especially true of the wisdom or knack of understanding men and dealing with them. I. N. H. got well along in this kind of learning and service. He was accorded the ministry on July 23, 1881, and the eldership on March 23, 1889.

Here and there in the Brotherhood there were signs of a revival of learning. Among the earlier normals or colleges started by Brethren was Bridgewater. I. N. H. enrolled here in 1884, about two years after the school had gotten really started. Completing the normal English course as valedictorian, he was awarded the Bachelor of English degree in June 1887. He took the principalship of schools at Bonsack, Virginia, but his alma mater soon called him back to join the faculty, and gave him an assortment of nine subjects, including elocution, rhetoric, and arithmetic, to teach. Professor Beahm here made his mark for thoroughness of work, helpfulness to all, deep convictions, and overflowing joy.

One of the excellent and devoted students at Bridgewater was Mary G. Bucher, a schoolteacher from Lebanon County, Pennsylvania, the daughter of Elder George Bucher, a pillar of that region. The professor found in her what he wanted, and the two were united in holy matrimony on March 23, 1890. For fifty years she bore her side of the yoke with him. Seven children were added in the course of time, one of whom died in infancy. The six living children are Anna (Mrs. B. M. Mow), Sara (Mrs. C. O. Miller), William, Esther (Mrs. John L. Hoff), Mary (Mrs. R. S. Baber), and Lois (Mrs. Walter Eyles). Mother Beahm passed away on November 22, 1947, in her eighty-first year.

At Daleville, Virginia, a few miles north of Roanoke, a couple of influential families desired that a "select school" be established there. They secured Professor Beahm to undertake the task. And so it was that Botetourt Normal

College was founded in September 1890. The responsibilities and difficulties were ably met, and the school grew. However, after teaching and managing the school for four years, Professor Beahm left to go out on the road two years as an evangelist. The strain proved to be less.

Presently another school needed starting, at Brentsville; this pioneer undertook it and got it into operation as Prince William Normal School in April 1897. He continued with it two years; then the spectre of ill-health again appeared, and he welcomed an opportunity to go out to California. Lordsburg (now La Verne) College was struggling along in its infancy. I. N. H. accepted the presidency and went there in July of 1899. Within a few months he discovered that his strength was quite unequal to the task. He suffered a severe neurasthenia, and had to spend some months in a sanitarium. Fortunately he recovered his youthful resiliency, in the main. And he learned to stay clear of the danger line.

We find him next at Elizabethtown College. This institution was chartered in 1899, and the principalship was offered to I. N. H.; Professor George N. Falkenstein and others got the school actually under way. By 1903 Professor Beahm was able to come and function as business manager, while Sister Beahm was matron; for four years she had her hands full, feeding and mothering the student body. In 1904 the professor became the acting president and continued so for three years; after that he contented himself to be an adviser.

In 1906-1907 a cherished dream came true in the form of a trip to Palestine and adjacent countries. By virtue of his knowledge of Biblical and classical lore he was made conductor of a party of travelers, with expenses paid. It is ever a priceless experience to visit those historic scenes. Rest assured that I. N. H. missed nothing!

One school venture remains. The Prince William Nor-

mal had died. But a number of citizens of Nokesville, a few miles to the west, felt that the idea was good anyhow and should be revived. So they interested Professor Beahm; in 1908 he organized there a Christian school named Hebron Seminary and made it a promising institution. He built himself a house adjoining the seminary. This remained his home—or home base, at least, for he was elsewhere more than here, on various enterprises—for forty years.

This essentially closes Brother Beahm's contribution in the field of Brethren higher education. He taught since then in Roanoke Business College and the common schools, even until quite recently. But this was not so much a matter of choice as it was his most convenient means of earning a little money. He had some pieces of real estate and other property from which the financial bottom dropped out, and he was left with obligations which dogged him for years. Under the circumstances he might have repudiated some of these, but he did not. He liquidated them the long, hard way. So he and his family suffered long spells of penury—pushed “from pillar to post,” he said.

But apart from service within college walls, Brother Beahm was eager all the while to further Christian education in general. He was an educator-at-large and an ambassador of goodwill. He went about, crossing and re-crossing the land, preaching and teaching night and day. He also wrote hundreds of articles and letters for the *Gospel Messenger* and other publications. He faithfully attended the conferences and councils, ever trying to get his viewpoint well publicized. To sit and be neutral was not his way. To wish quietly or pray that things might go to suit him was not his way. Rather, he spoke out, again and again. And he did not become sour, vindictive, or violent when opposed or ignored—he just tried again to get his idea across.

Brother Beahm had an inexhaustible fund of native

wit. It might burst out on any occasion. It was much appreciated, by great and small—not necessarily, however, that the truth of any matter is settled by a “wisecrack.” But it does make the idea penetrate and stick, and sometimes, in tense moments, a quip, epigram, joke, or the like can relieve tension and help greatly to restore good feeling. And I. N. H. was a master at this. His speech sparkled. He always had an answer ready, pertinent or impertinent. He was never baffled. I think this was a natural talent. But his college courses in oratory, his wide knowledge of English literature, and his omnivorous reading improved his gift. I remarked about it once to him. With a twinkle he replied, “Yes, I have it all pretty well mastered, except for two points.” “What two?” I asked. Said he, “First, what to say; second, how to say it!”

Besides having clever and tactful things to say for every occasion, he knew parliamentary procedure perfectly and was efficient at moderating meetings. He was sought after for this task at councils and district meetings. He was a well-nigh permanent fixture at our Annual Conferences, having missed hardly a Conference in the last sixty years. There everybody was wondering what I. N. H. was going to say.

We knew which side he was going to take: that of active, virile religion surely, as opposed to worldliness and indifference (but all good Dunker preachers do the same). More specifically, he was on the side of conservatism, unity, and the “underdog.” During Brother Beahm’s long ministry of nearly seventy years, the Brethren had many a verbal battle on various issues, some of them very serious. Many of them dealt with alleged encroachment of the world and modernism upon the faith of our fathers. This “gentleman of the old school” labored uniformly for the old way.

But not too far! It is more important to keep the church united than old fashioned. So when tensions were

grave, and schism threatened, Brother Beahm advised the minority to be content and to go along with the majority. Indeed, he is credited with a very real part in preventing or delaying some ruptures. Perhaps later the majority may swing around again. By his conservatism he became a hero to the conservative element and was able to lead them where other leaders might have failed. Then again, not only when sizable minorities were making an outcry, but also in cases where one individual was crying "injustice" (probably wrongly), Brother Beahm befriended the aggrieved ones to a degree often disconcerting to the majority.

Thus his ministry was especially sought after by the conservative and the lowly. Home missions, evangelism, and "trouble shooting" carried him into the far corners of his state and nation. He did not spare himself. Trains in Virginia made unscheduled stops for him whenever he needed them. His epigrammatic sayings live for years in the hearts of his hearers; so also the quaint picture of this wiry old man, his beard and his old-order coat. There are anecdotes galore about him. He has been featured thrice by Ripley. There was his famous feat of preaching twenty different sermons in a two-hundred-mile dash across his state in one day, July 26, 1931, to celebrate his fifty years in the ministry. He recognized himself as "of some legendary note . . . and of fervency for the oneness and conservatism of Brethrenism." A host of friends add that he was the apostle of the kindly word, the sincere personal interest in everyone, the simple life, the good life, the strenuous life. Some say he was cut off in his prime! But Brother Beahm has just entered into the joy of his Lord.



William Beery

1852 —

NEVIN W. FISHER

William Beery, who is the most revered musician of the Church of the Brethren, has contributed notably, during a long and fruitful lifetime, to the hymnody of the church, and has added immeasurably to the importance and the value of sacred music in the lives of Brethren people. The widespread popularity of a hymn tune such as his "Lo, a Gleam from Yonder Heaven," and the joy which has greeted his appearances as singer and leader at Annual Conferences testify to the greatness of his influence.

William, the tenth in a family of thirteen children, was born in Hocking County, southeastern Ohio, on April 8, 1852. There, as student, farmer, and country-school teacher, he spent his first twenty-three years. Although he has reached an unusual age, he was frail in childhood and youth; farm work, at that time necessarily strenuous, was very difficult for him. However, to the taking of long walks he has attributed the health and long life with which he has been blessed.

Life was not all earnestness, however, in Ohio in the 1850's and the 1860's; there were "good times" as well, which sometimes took the form of horseback riding or going about with horse and buggy. In winter there was sledding, and there were "straw rides." Many of these rides would lead to meetings in near-by churches, where William and

his youthful associates would enjoy singing together. He began participating in more formal singing classes when around twelve years of age. His voice rang out well in these sessions, and by the age of fifteen he was already "taking the floor" and leading others in the singing.

William was not able to attend high school. The nearest one was too far away. Through Brethren publications in his home he learned of a Brethren school which had recently been started in Huntingdon, Pennsylvania. He decided to further his education there, and set out for Huntingdon after Christmas, 1877, enrolling in the Huntingdon Normal School (later Juniata College) for the winter term of 1878. This act became the greatest turning point of his life.

Scarcely had schoolwork begun when a smallpox epidemic broke out. Most of the students went home, but William and two other young men took refuge in an old, unoccupied house in the mountains. The story of their experiences at "the Forge" has become famous in Juniata College lore.

William became so much impressed with the religious life of his fellow students that he was converted at the end of that first school year. Following is his own account of that experience: "I was not a member of the church when I first went to Huntingdon. All of the other students did belong, and seemed to be very happy. Much of the conversation was in regard to the work of the church, and there was much Bible reading. I believed in all this and began to feel that what I needed was to accept Christ as my Savior and become a member of the church. The more I thought about it the more I felt lost without it. So, one day I told my roommate that I had decided to ask for baptism. He so informed the officials of the church. Elder H. B. Brumbaugh came to see me. He suggested that we wait until Sunday for the ceremony; I said, 'No, I have waited too long already.' So arrangements were made, and I was immersed

by Elder Brumbaugh in the old abandoned canal which used to operate through the town. Immediately following this my church and Sunday school work began." Needless to say, William Beery has been an ardent church worker ever since.

During the spring term of that first year William studied music under J. C. Ewing, whom he has called "the pioneer musician of the Church of the Brethren." After the end of the term he went with Professor Ewing to Warren, Ohio, and there attended a notable six-week summer school in music.

Much to his surprise, in the fall of the same year he was called back to the Huntingdon Normal School to take charge of vocal music. Concurrently with teaching he took the Normal English course and graduated in 1882, at thirty years of age. Thereupon he became a full-fledged faculty member, and remained for three years more. During the succeeding four years he taught singing institutes in several Midwestern states and vocal music in a normal school in Middlepoint, Ohio.

Professor Beery's marriage to Adeline Hohf of Mount Morris, Illinois, occurred in 1888. The following year he was called back to his alma mater as head of the vocal music department. He continued to teach in Juniata College until 1908, when he resigned to engage in state and county Sunday-school work. He had served Juniata as a teacher for twenty-five years.

Professor Beery was quite busy and versatile, both musically and religiously, during those decades between 1889 and 1910, when he left Huntingdon. At various times he was prominent in teaching music in the public schools, directing the choir at the Pennsylvania Industrial Reformatory, teaching singing classes away from the college, attending normal schools to study voice and composition, and acting as deacon, church clerk, Sunday-school superintend-

ent, and instructor of teacher-training classes for college students. At one time he was made vice-president of the State Music Teachers' Association; he also served as president of the Huntingdon County Sunday School Association for several terms, and was president of the State Sunday School Teacher Training Association for two years.

In 1910 Mr. and Mrs. Beery, with their two children, Judith and Leon, moved to Elgin, Illinois, where both became employees of the Brethren Publishing House. In 1929 Mrs. Beery died, and Mr. Beery retired from his Publishing House work in 1931. After that he made his home with his daughter, Mrs. Isaac N. Garber of Elgin.

Accepting the call to Elgin ended William Beery's teaching career, but not his intense interest in church music, which has continued unabated during his forty-one years there. Besides other numerous and varied musical activities in and around Elgin, he organized a church choir for the Elgin Church of the Brethren, and during his first years there did much of the congregational hymn leading.

Perhaps the most important practical work which Brother Beery has done for the churches since going to Elgin has been through his association with Professor Alvin Brightbill of Bethany Biblical Seminary, Chicago. He accompanied Dr. Brightbill, over at least a decade, on many a musical mission over the Brotherhood, making his characteristic contribution to the betterment of church music through those institutes.

Many Brethren will remember Brother Beery most vividly as he directed great throngs of worshipers in their singing at Annual Conferences: He first led in this way at Hagerstown, Maryland, in 1891. In more recent years he has conducted the singing, often of his own hymn tunes, at Hershey and Huntingdon, Pennsylvania, Winona Lake and North Manchester, Indiana, and other places.

One of Brother Beery's most interesting experiences

since his retirement has been that of travel. He has been to Canada twice, and to both the Pacific Ocean and the Atlantic Ocean. In 1949 he enjoyed a visit to Augusta, West Virginia, to help a cousin celebrate his hundredth birthday, and in September 1950 he attended a Beery reunion in Columbus, Ohio, where more than a hundred persons sat at the dinner tables.

William Beery's composing began soon after his six weeks' training in Warren, Ohio, in 1878. Two of his new hymn tunes found a place in the *Brethren's Tune and Hymn Book* (revised), published in Huntingdon in 1879. More of his compositions were published in succeeding Brethren hymnals, including the new hymnal published in 1951. Probably his best known hymn settings have been "Take My Hand and Lead Me, Father," and "Lo, a Gleam from Yonder Heaven." His wife was the author of the words of the latter hymn. His method of composing was first to read the text of the hymn many times in order to appreciate fully its meaning, mood, rhythm, and spiritual qualities, then to wait for inspiration to give him a tune which would express and magnify the poem. Sometimes the music would come to mind as rapidly as he could write it down; occasionally it would come more slowly. Sometimes he would modify and revise the music; at other times he would leave it as first written.

Brother Beery has been the only musician to assist in the compiling of two Brethren hymnals—the "old black book," published in 1901, and the hymnal of 1925.

In the making of *The Brethren Hymnal* of 1901 he collaborated with George B. Holsinger and J. Henry Showalter, two other leading Brethren composers who were also doing some of their most creative work around the turn of the present century. These three men constituted the music committee for that hymnal, and were the only ones recognized as being qualified for such work at that time. They

were not only hymn composers but also published numerous books of hymns and gospel songs. William Beery compiled *Gospel Chimes* in 1889 and *The Brethren's Sunday School Song Book* in 1894, both for the Brethren Publishing House.

From time to time he contributed articles to the *Gospel Messenger*, *Our Young People*, and the historical magazine, *Schwarzenau*. In 1924 he collaborated with Marguerite Bixler Garrett in producing the volume, *History and Message of Hymns*. Perhaps the most scholarly of his works was a monograph entitled *Brethren Hymns, Hymnals, Authors and Composers—A Study in Our Literary and Musical Heritage*. A remarkable autobiographical sketch of his, entitled "My Life in Music," appeared in the October 19, 1946, issue of the *Gospel Messenger*. Not the least of his literary effort has gone into correspondence. His letter writing has been considerable in volume and entertaining in quality, revealing in intimate ways his character.

William Beery's literary style and his speech in private and public life display unmistakably the nature of the man. They are simple, interesting and sincere, conveying the impression of one whose thought is equal to his words. His personality is characterized particularly by kindness, good taste, reserve, and a childlike faith in the goodness of others. His personality inclines toward the responsive rather than the aggressive side.

William Beery's life in music was given to Christ, to the church, and to the world of men and women. The story and the progress of Brethren music from the middle of the nineteenth century to the middle of the twentieth are gathered up in the fabric of his years. Brother Beery helped mightily to produce a harvest of hymnody in the Church of the Brethren, and his influence, both personal and musical, will go on to inspire in the future as it has in the past.



Jacob M. Blough

1876 —

LILLIAN GRISSO

As Sarah Barndt Blough looked into the face of her newborn son on a December day in 1876, what dreams for his future did she cherish in her heart? We wonder if the dreams came up to what afterwards became a reality. What an interesting study it would be were one able to trace the various elements in his godly heritage and in the environmental influences that helped mold this country lad and which later came to fruition in the well-rounded character of the missionary and church leader whom we know as Elder J. M. Blough.

His father, Samuel Blough, was a faithful farmer-preacher in the Quemahoning congregation, Somerset County, Pennsylvania. Jacob was the youngest of six children. During his boyhood he lived close to the soil, and perhaps this accounts for his love of birds and natural beauty. He was early taught the dignity of labor, but his thirst for an education soon turned his thoughts from farm life. And his father encouraged him in his desire to study.

During his fifteenth year he accepted Christ, and soon began to teach a Sunday-school class and take part in other church activities. Two years later he led his first Bible class and offered his first public prayer.

After completing the equivalent of a high school course and nine weeks of teacher training he became a teacher, using his earnings to secure further education. While a stu-

dent in the English course at Juniata College he planned to take the civil service examination and hoped to enter government service. But God had other plans. Jacob was elected to the ministry. He felt that this was a sacred call and with his acceptance he put aside his previous dreams. Two years later he became a Student Volunteer and helped to organize the Volunteer Band at Juniata. Henceforth the mission cause lay ever close to his heart. He taught mission-study classes and was active in other religious work. While he was the president of the missionary society the group decided to support a missionary and chose him as its representative.

Shortly after graduating from college in 1903 he married Anna Z. Detweiler, who remained his inspiration and willing helper through forty-six years of joyful missionary service. They sailed for India that fall.

Their home became noted for its generous hospitality. Everyone was welcome. Thousands of cups of tea were served to government officials, friends who came for social visits, casual callers, humble villagers seeking counsel and guidance, and ordinary beggars. Their home was dedicated to God and the service of man. Many of their fellow missionaries spent longer or shorter periods with them, and each one was blessed by the intimate touch.

Brother Blough was a thorough student and he kept growing. During his second furlough he secured the Bachelor of Divinity degree from Juniata College, and on the third furlough he took the Master of Arts degree at the Kennedy School of Missions. Few among our missionaries have equaled him in the mastery of the language. He studied Sanskrit for a while that he might better learn Gujarati.

Who can measure the influence of his life or adequately evaluate the rich contribution he has made to the church? His skill as a Bible teacher, his ability in the vernacular,

his versatility, his adaptability, his effectiveness as a wise counselor and administrator, and the maturity of his Christian character all helped to make him an outstanding missionary and church leader.

"What quality first comes to your mind when you think of Brother Blough?" Many, both Indians and Americans, were asked this question. As a ray of light passing through a glass prism is broken up into all the rainbow colors, so the fruits of the Spirit in the life of our brother stand forth in radiant beauty in the testimony of those who knew him. Excerpts from comments made will show this. "I think of his spirituality, kindness, and joyous disposition." "When discouraged or hopeless I went to talk with him. I always left inspired with new hope." "He is interested in people. Although carrying a heavy load, he found time for the little things that showed his interest in others." "His spirit of service and his love." "He was able to stand on principle yet never offend." "I think of his humility, but he was no reed shaken by the wind." "I always think of his poise and self-control even in the face of trying circumstances." "Self-sacrifice—he gave even to the exhausting of his own resources." "Sincerity and integrity." "However much a person might disagree with him, no one questioned the sincerity of his motives." "He was tolerant toward those who differed with him." "He was kind, courteous and easy to get along with." "He was considerate of others though he had strong convictions." Controversial questions held little interest for him except as he could prevent the disharmony to which controversy very often leads.

Most of Brother Blough's years in India were spent at Vyara and Bulsar, although he took charge of the work at Anklesvar and Ahwa for shorter periods when other missionaries were absent. He was at Ahwa during the severe flu epidemic of 1917-1918, at which time a fourth

of the people died. Professional medical help was seventy miles away. But the Bloughs gave out medicine and ministered to the sick until he, too, fell ill. Though near death, he was spared.

During his first furlough Brother Blough solicited funds for the buildings needed to open the Bulsar Bible School, and on his return to India he started the school. A profound and devoted Bible student, he made the message of the Word clear to his hearers and inspired them to obey it. An Indian leader has said, "No other Bible teacher has so influenced the students in devotion and loyalty to Christ and the church." No one else has so influenced the theological views and attitudes of our Indian leadership.

Much of the time Brother Blough had charge of a hostel for boys. He was always personally interested in every boy, especially in his spiritual life. Many came into the church while under his care. He loved children and they loved him. He punished when necessary, but it was done in love. One of the former boys, now a strong church leader, told the writer that he and some companions once ran away and boarded a freight train bound for Bombay. The sahib followed, brought the boys back, and punished them. "But," said the speaker, "that punishment was very beneficial to me."

Many weeks during the years were spent in village evangelism. The Bloughs lived in a tent among the people, gladly enduring the heat, dust, and discomforts in order that the village people might know Christ. Churches were born and developed under his leadership. Many villagers brought their difficulties to him, always knowing that they would be heard with sympathy and understanding.

He was usually the elder of a church, or perhaps, more often, of several churches. He sought to keep the church faithful to Christian ideals, but was kind to the erring and ever ready to forgive the penitent. No matter how far

someone strayed away or how rebellious he might be, Brother Blough never lost his kindly spirit or the love which sought to win back the wrongdoer.

He was a strong preacher. His sermons were simple, clear, well prepared, and effectively delivered. They revealed a deep desire to draw the hearers nearer to Christ.

The Indian church owes much of the form of its organization and the type of its administration to his guidance. He helped to prepare the church manual for India. His influence was marked in the planning of the constitution of the Joint Council, which now directs most of the work formerly done under the mission organization.

He was often the moderator of district meeting or chairman of the elders' meeting, and, when in India, was usually on the district meeting program. Thus he had many opportunities to encourage the spiritual growth of the church and to guide her in making practical plans.

For many years Brother Blough was the chairman of the mission, in which capacity he greatly influenced the mission policies. Many of the most difficult and unpleasant tasks fell to his lot, but he always served willingly and cheerfully. And, no matter how heavy the burdens he carried, he always maintained a pleasant and co-operative attitude.

All recall the inspiring messages he gave to his fellow missionaries at mission conferences. Gifted in stirring the hearts of the group, he often led the closing consecration service.

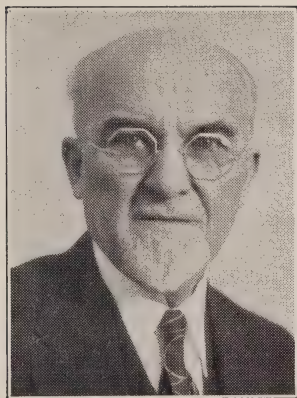
Brother Blough's facility in using Gujarati enabled him to be a great blessing in the production of Christian literature. He was the first editor of the Gujarati Sunday-school quarterly used by all the missions of Gujarat. He was chairman of the committee which prepared the union hymnbook. When the Gujarati Bible needed revision he was made convener of the committee which did the work.

He gave many hours of faithful service that the Gujarati Christians might have the Word in the best possible translation. He became the first editor of the union Christian magazine. For some years he gave half his time to preparing Christian literature for publication through the Gujarat Book and Tract Society.

He was loved and respected by the missionaries and the Christian leaders of other missions, and many were the responsibilities placed upon him in connection with intermission and interchurch activities. He took an active part in the promotion of the Gujarat Missionary Conference, and was often asked to speak at its meetings. He served on the committee which planned for the Union Theological School at Baroda. He was the chairman of the Bombay Representative Christian Council and served on the literature committees of both the National Council and the Provincial Council. He was chosen vice-president of the British and Foreign Bible Society of Bombay. He helped revise the grammar used by students of Gujarati and often served as an examiner in the language examinations. Space is not sufficient to tell of many of his activities, but he made many contacts and used them to the glory of God.

Brother Blough also made a worth-while contribution to the church in America. At least three times when on furlough he served on the Standing Committee, and during each of his first three furloughs he gave the missionary address at Conference. He spent much time in deputation work, and many were stirred by his challenging messages. Young people listened and were moved to deeper consecration. Older ones heard the call to dedicate their resources to Christian uses, and always there was the impact of his own deep prayer life and his devotion to a great cause.

May his faithful service for Christ and the church be a call to all of us to dedicate our lives more fully to the purposes of God.



Charles D. Bonsack

1870 —

DESMOND W. BITTINGER

Brother Charles D. Bonsack will probably always be remembered best as the enthusiastic and happy friend of everyone. Indeed, it would be hard to find anyone within any denomination who during his lifetime has become personally known to as large a proportion of the total denominational membership as has Brother Bonsack.

Not only is Charles Bonsack known almost universally within his own denomination but he is also known in many areas beyond it. This has come about partly because of the nature of his lifework, which took him to many interdenominational gatherings. But it has come about also because of his kindly, fatherly appearance and conduct. No matter in what group he happens to be, he is always trying to be helpful.

And in that never-ending mission of his life—to be helpful—he almost always has been successful. On shipboard he frequently led the Sunday devotions, in international gatherings he was often called upon to direct the prayers, and in committee meetings he always had suggestions and ideas.

Brother Bonsack has often said that Christianity is only glorified and spiritualized common sense. He believes that what God commanded man to do, through the prophets

and through His own Son, He also made it reasonable for him to do. For Brother Bonsack, Christianity is not a utopian dream to be realized in some far-off time but a reasonable way of living which is to be applied now. It is Brother Bonsack's unhesitating conviction that if men will live Christianity rather than only talk about it, the Kingdom of God will grow into fulfillment.

Brother Bonsack has always tried to live according to his practical and simple concept of Christianity. His preaching always swings quickly to that emphasis no matter what the title or the occasion of the sermon might be.

His life has been a varied and rich one. He began as a farm boy. Later as a teacher, a businessman, a college president, a foreign missions secretary, a world traveler, an evangelist and father-counselor he lived by and applied the principles of hard work, patience, and persistence which he learned as a lad on the farm.

Charles D. Bonsack was born at Westminster, Maryland, March 11, 1870. His parents were David D. and Catherine Roop Bonsack. He lived on the farm and went to the public school until he was sixteen; during his school years he completed everything that was offered in the field of public education. High schools were not then common; but Westminster, being an enterprising community, had added some schoolwork beyond the usual eight grades. Against this background, Brother Bonsack began a continuing self-education experience which has extended through more than eighty years. Throughout his lifetime he has been a wide reader. In addition, his travels and experiences have been his teachers. A Doctor of Divinity degree conferred upon him many years later by Juniata College was but a natural and a well-deserved honor.

On December 16, 1891, he was married to Ida A. Trostle, daughter of Elder John Trostle of Gettysburg, Pennsylvania. He and Mrs. Bonsack lived joyously together until

her passing in August 1948. Into their home were born two sons and three daughters: Mrs. Blanche Miller, Mrs. Edith Barnes, J. Ralph, Paul, and Mrs. Olga Hardy.

While the Bonsacks were on their wedding trip his home church, Meadow Branch, called him to the ministry. He had become a member of the church in 1888. For several years he served his denomination as a farmer-preacher. In 1906 the Washington City church called him to be their pastor. During this same year two other significant events occurred: he was ordained to the eldership and was elected to the General Mission Board. This latter event was presently to give a different direction to his entire life.

After serving the Washington City church for nearly four years he was called into the field of higher education. He moved with his family to Blue Ridge College, then located at Union Bridge, Maryland, to become the teacher of Bible and a general fieldworker. When the college moved to New Windsor in 1912 he went with it as vice-president and business manager. Almost immediately he became the acting president, however, and in this capacity he served for four years. When Paul H. Bowman became president, Brother Bonsack continued to serve as business manager. During his period of service, most of the buildings which comprise the college were built. Brother Bonsack's keen interest in Blue Ridge College continued throughout the entire lifetime of the school.

Throughout his years with the college, he was learning much about missions. In 1907 he made a trip to Europe with Galen B. Royer to visit the Brethren work in Sweden, Denmark, Switzerland, and France.

In 1920 Brother Bonsack moved to Elgin, Illinois, the site of the Church of the Brethren headquarters. The move was made in connection with some general work he was doing for the Brotherhood. While at Elgin he was asked to serve in Brother J. H. B. Williams' place as secretary of

the General Mission Board while Brother Williams visited the mission work abroad. Following the death of Brother Williams in Africa while on that trip, Brother Bonsack was elected in 1921 to become the Mission Board secretary. He served in this capacity until 1941 and continued as advisory secretary until 1943. During his long period of service, the mission work was greatly expanded.

Brother Bonsack made four "missionary journeys." The first has already been mentioned. The second journey took him and Brother J. J. Yoder all the way around the world in 1926-1927. China, India, Sweden, and Denmark were the Brethren mission fields at that time.

The third journey followed soon after the second, in 1928. Jesse Emmert accompanied him on that trip, which was to the new mission field in Nigeria. Brother Bonsack's final trip was another around-the-world tour in 1934-1935 to visit all the Brethren work overseas. J. K. Miller and Leland Brubaker were with him on this tour. He wrote a careful record of their journey, which appeared as a book, *Sharing Observations*, and has had a wide reading.

Trips to the mission fields are not filled with ease and satisfaction only. Certain hardships and heartaches are connected with them also. Brother Bonsack enjoyed his home life, but these missionary journeys made it necessary for him to be away from his family for as much as nearly a year at a time. He appreciated all the things which his wife and his children did and frequently spoke of them.

Trips to the mission fields also meant certain physical hardships upon those who took them. In India there were long journeys to be taken by oxcart. The jolting and the swaying were tiring even upon youthful bodies. In Africa journeys by horseback under the hot sun were necessary. The water in the water canteens usually became very hot, or worse still, it was used up altogether long before another water hole or river was reached. Conferences with the

Africans required long hours of sitting upon the ground or upon stones. In China likewise there were unusual and different customs to which the traveler must accustom himself. Brother Bonsack took all these things in his stride. Above everything else he loved people; when there were people about him with whom he could joke or among whom he could smile even though he could not speak or understand their language he forgot tiredness or the rigors of the climate.

His pleasantness must have been one of the reasons that the nationals always loved him. In Africa they assumed at once that he was the white man's "big chief" and that his would always be the final word. They delighted to visit with him and they listened with high respect when he spoke. They called him the elder or the grandparent, and into this term they poured all the respect and reverence they accorded their own tribal leaders.

On the mission fields there are frequently hard problems to meet. Minds do not always agree on what are the best solutions. In such cases Brother Bonsack always was the conciliator. He hoped to find middle ground on which agreements could be reached. Not everyone always agreed with Brother Bonsack, but everyone always loved him! His contribution to the mission program of the Church of the Brethren can never be fully estimated.

After retiring from the secretaryship of the General Mission Board in 1943, Brother Bonsack gave his time as an evangelist and a special speaker for the Brotherhood, wherever called. His services were in very wide demand. He became indeed a father-counselor to the church and continues as such through the middle of the century.

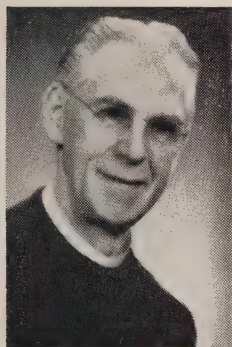
As the Church of the Brethren emerged from a rather strict sectarianism and began to offer leadership among other Christian bodies, particularly in the realm of brotherly service and applied Christianity, rather sharp disagree-

ments arose among its members. Likewise, as sharp differences in theological emphasis were widely broadcast on every side, some of the Brethren experienced difficulty in adjusting themselves to the traditional insistence on no creedal statement for the church.

Into the gaps within Brethren ranks which were created by these varying emphases Brother Bonsack was always ready to step with a cheery smile and a warm handshake. To him the love of God and the sacrifice of His Son were the important things. And all of these existed for men. Men are important. They might be mixed up in their thinking, even terribly confused, but Brother Bonsack was sure God loved them. If that were true, then Brother Bonsack would love them also! As a conciliator, Brother Bonsack was greatly used; in this capacity he greatly served his church.

Of himself Brother Bonsack says: "My life has been varied. Much of the farm has always been in me. I wanted an education but was forced to get one largely by experience. I had no intention ever to leave my home community, which I felt was one of the best. But the church pushed me far from it. I have worked at many different tasks for which I always felt poorly prepared. My advice to young people is that they should get an education and prepare for life's tasks. But if circumstances deny this they should not weep about it. Rather, they should get good books, read widely, seek the companionship of those who know more than they do, and listen. And, above all, they should look up and live. They should move in the love of God and of the One who died for us that we might live forever."

Brother Charles D. Bonsack has lived by his own advice. He has looked up and lived. And his life has both greatly strengthened his own church and greatly enriched the lives of many people around the world.



Mahlon J. Brougher
1885 —

NOAH M. SHIDELER

Mahlon J. Brougher was born October 27, 1885, on a farm in Somerset County, Pennsylvania. His religious life began early. He gave his heart to Christ at the age of seven and was baptized into the church at the age of ten years. He grew up in the Middle Creek congregation, where he was installed into the first degree of the ministry in June 1906 and was advanced to the second degree in 1907; he was ordained to the eldership in Greensburg in June 1913.

His education was received in the common schools and the county normal schools. He received various teachers' certificates for teaching in the common schools of Pennsylvania, in which he taught for eight terms.

An intense interest in education has enabled him to inspire many young people to attend college. This interest in education is shown by his being elected a trustee of Juniata College in 1930, which office he has held continuously since then. In 1939 Juniata College conferred upon him the Doctor of Divinity degree. An appreciation of his contribution to education is expressed by President C. N. Ellis: "In his relationship to Juniata, he has been interested in the student ministers, particularly those who have gone from his own congregation. His was one of the first churches in our district to put Juniata College in the budget, and he has been very directly related to the spiritual life of the campus."

On May 11, 1911, Mahlon was married to Mary Kathryn Wolford of Ligonier, Pennsylvania. She had taught school for five terms and had been a student at Juniata College. They have one daughter, Gladys Evelyn (Mrs. Ronald H. Rowland).

The next day after their marriage they went to Greensburg, Pennsylvania, and began housekeeping. There they have lived since then. Mahlon had gone to Greensburg, where a mission had been started, to preach on November 20, 1910, and had become full-time pastor on January 1, 1911.

Brother Brougher gives much credit to his wife for their success in their work at Greensburg. He says she was fifty-one per cent of the initiative of their home and church and, when they did not see alike on matters, she was right nine times out of ten. Sister Brougher is called the church mother of the Greensburg congregation. Their home is surrounded by flower gardens indicating a love for the beauties of nature. The long pastorate has made possible in landscape gardening some things that are denied most pastors.

The pastoral work of Brother Brougher is closely identified with the history of the Greensburg congregation. It is the first, and only, pastoral relationship for both pastor and congregation to date. He and the church have truly grown together. January 1, 1951, completed forty years of continuous full-time pastoral service in this one congregation. In 1951 he presented his resignation, effective as soon as a successor can be selected.

Brother Brougher is truly a pastor. The Greensburg congregation was organized May 1, 1911, with a membership of thirty-two. To date two thousand, two hundred fifteen members have been received by baptism or by letter. On occasion the church holds recognition services for those who came into it during a certain calendar year. This has renewed the members' fellowship.

A definite effort by the pastor to give every member some task has stimulated spiritual growth. He has demonstrated remarkable ability as an organizer. His members testify to his ability to get others to work. Every phase of religious work has been emphasized in the church program. This has been done by special schools, mission pledges, and sermons. The pastor attends the business meetings of all the boards and committees and keeps his own minutes for his personal use. Later he checks on those who have been assigned work to see that all assignments are carried out.

His pastoral visitation has been very much appreciated by those receiving this ministry. He has had insight into the needs of the sick and the troubled. Harold Brumbaugh, assistant to the president of Juniata College, hearing of Brother Brougher's recent illness, wrote, "I remember so well your consistent and excellent help on the occasion of my illness in Greensburg some years ago. I was greatly benefited by your regular visits and took a great deal of pride in learning the fine reputation you had with the medical and hospital personnel." One doctor in Greensburg said, "Reverend Brougher certainly has helped our doctors in a big way through his hospital visitation. He calms our patients." The pastoral visiting is extended to all who need help regardless of church membership. The pastor's counsel is often sought by members of the other churches in Greensburg.

A prayer list of the members and friends of the church is kept and faithfully used. Much time is spent in taking the personal problems of the people to the Lord. The members know this and feel secure in his counsel.

The people of Greensburg are impressed by the Biblical sermons which they hear. Brother Brougher stays close to the Bible in his preaching, emphasizing especially the sacrifice of Christ. That has been central in all his pulpit work. His doctrine is the simple truths of the Bible. He speaks

forth with such emphasis the simple truth that it becomes great in the minds of the hearers. One cannot listen to him without being impressed by his enthusiasm and faith. He does not try to prove the truth of the Bible; he accepts it and drives it into human hearts. His vigorous delivery has been a large element in his success as a preacher.

The members at Greensburg appreciate Brother Brougher's ability to grow with his church. They feel that they have a capable leader whom they can trust for advice. They take their personal problems to him knowing that they will receive a sympathetic hearing.

A member of the Greensburg church sums up the secret of Brother Brougher's success in his long pastorate thus: "a. He learned early how to get along with people. b. He has had enough power and poise to demand the respect of his people continually through these forty years. c. He puts himself on a level with his people—never above their level. d. He aimed to organize a church home for one great family—never in doubt about his aims. e. He aims to make his people feel not only that the church needs them but that they need the church. f. The many friends that he had made are lifetime friends."

Mahlon firmly believes that a church can be built any place where there are people. He has succeeded on that basis in making a small mission into a strong church.

The District of Western Pennsylvania, in which Brother Brougher has lived during his entire life, has greatly used him and has received much valuable service. For twenty-eight years he was a member of the board of Christian education. Much of the work of the board has been the result of his leadership. For thirty years he served as treasurer of the mission funds of the Sunday schools of the district. In this capacity he stressed the importance of missions and kept the schools awake to their opportunities and responsibilities. He has a strong faith in the value of

pledges by schools, classes, and individuals for definite mission projects.

For twenty-six years he served on the district ministerial board. He helped secure leaders for many churches and worked for a strong ministerial force for the district.

A part of Brother Brougher's district work was his help, together with that of leaders in other districts, in the founding and development of Camp Harmony. He was a trustee for twenty years and carried large responsibilities in the early growth of the camp. For twenty years he was dean of the Harmony Assembly, a great inspirational and educational conference of the camp region.

Brother Brougher is widely known for his services to the Brotherhood. From 1925 to 1940 he served on the General Ministerial Board. This was the period of the rapid development of the pastoral system in the Church of the Brethren. Brother W. H. Yoder, who served on the board at the same time, says, "I have always found Brother Brougher open-minded and fair in all his considerations. He had firm convictions on all questions but was always considerate of the rights of those who would differ from his views. He never hesitated to quote scripture to defend his convictions." No one can measure the effect the work of the board during those years has had upon the program of the church today.

When the General Brotherhood Board superseded the former general boards, Brother Brougher was elected a member and has served continuously since then. Since March 1947 his work has been on the Foreign Mission Commission, fitting well into a field that has been a major interest through the years of his ministry.

He served several times on Standing Committee and on various Conference committees. A number of years he was a member of the Fraternal Relations Committee, having a keen interest in the fellowship of the Brethren communions.

Brother Brougher is probably known by more people personally as an evangelist than as a worker in any other phase of church work. In this field he has been outstanding. He has led in revival meetings in many states, mostly east of the Mississippi River. He has preached in many congregations of the Church of the Brethren and also in union revivals. He is known for his forceful delivery and his earnestness of spirit. His messages come from his love for the gospel of Christ and its possibilities in human lives. Christ's saving power has been the keynote of his sermons. Many have been impressed by the Biblical content of his messages. One person said of him, "He, like Paul, confessed to know only Jesus Christ." Christ, to him, is a reality to be accepted, not to be proved. His doctrinal sermons are plain statements of the fundamental evangelical concepts of salvation. These great themes are given within the understanding of all, are practical rather than abstract, and are persuasive rather than strictly theological.

For most of the years of his long pastorate he has spent his vacation time in evangelistic meetings. His church was small in the early years; that, together with his efficient organization, made it possible for him to be away without undue loss to his congregation. Thus it was possible for him to hold a large number of revivals, one hundred seventy to date, resulting in more than thirty-five hundred conversions. He attributes much of his success to prayer.

Mahlon J. Brougher has led a busy life. No one will ever know in this world the effect of a career like his.



Martin Grove Brumbaugh
1862 - 1930

CALVERT N. ELLIS

Martin Grove Brumbaugh was the first member of the Church of the Brethren to achieve national distinction as an educator, author, and public servant. He was one of the first to believe that members of the church have a contribution to make to the life of their times. He went from a professorship at the University of Pennsylvania into the foreign service of the national government as the first Commissioner of Education for Puerto Rico, and then to the superintendency of schools of the city of Philadelphia, and on to the governorship of the Commonwealth of Pennsylvania. At the height of his public career he returned to his native valley as the president of Juniata College, which had given him his start and with which through all the years he had been intimately identified—and to which by will he left his estate. Through all the years of public life he kept his membership in the Brotherhood into which he was baptized, in which he was a minister (although he never served in the capacity of a pastor), and of whose history he was so proud and which he did so much to preserve at a time when only a few in the church were interested in historical research and writing.

Martin Grove Brumbaugh was the first in the Brotherhood in many things. He was the first member of the church to earn the Doctor of Philosophy degree. His his-

tory of the Brethren in Europe and America was the first scholarly research on this important subject and is still after more than half a century authoritative on many points. He was the first Brethren author accepted beyond the denomination and it is questionable whether any Brethren author since has written so much which has been so widely read. He was the first professor of pedagogy at the University of Pennsylvania, the first Brethren to enter the foreign service of the government of the United States, and the only member of the church ever to have been elected the governor of one of the forty-eight states. Dr. Brumbaugh, in his generation, was more widely known than any other member of the church.

Dr. Brumbaugh was born on a farm in Penn Township, Huntingdon County, Pennsylvania, April 14, 1862, the son of Elder George B. Brumbaugh of the James Creek congregation of the Middle District of Pennsylvania. As a child he heard about the Brethren's Normal College which members of his family founded in Huntingdon, twelve miles away. To this school he came as a boy and with it his life, in many capacities, was continually associated. It is important to think of him first as an educator. He was superintendent of the schools of Huntingdon County from 1884 to 1890. He then entered the University of Pennsylvania in Philadelphia and earned the Doctor of Philosophy degree in 1894. In 1895 he was appointed professor of pedagogy, a position he held, with leaves of absence, until he was elected superintendent of the schools of the city of Philadelphia in 1906. From 1900 to 1902 he was in the foreign service of the government of the United States as the first Commissioner of Education for Puerto Rico. During all this time from 1894 to 1906 he was the president of Juniata College and was responsible for changing the Brethren's Normal College into a college of liberal arts, and giving it the name of the river, Juniata College. It

was the vision and dynamic of Dr. Brumbaugh which brought friends to the little college on the hill and convinced members of the Brotherhood that there was need for an institution of higher education—not only to prepare ministers and teachers but also to fill all the professions and occupations of modern society.

From 1915 to 1919 Dr. Brumbaugh served as governor of the Commonwealth of Pennsylvania. It was a strange circumstance that this man who loved peace so dearly—like that other schoolmaster, the president of the United States, who was his friend—should have been the chief executive of the Keystone State during the first world conflict. However, he will not be remembered for any military service, but rather for the forward-looking social legislation which he fathered. The first child labor laws of our country were the accomplishment of his administration, along with the first hard-surfaced roads for the farmers, and a workman's compensation law more liberal than most in that day. It was to be expected that such a program would bring opposition, which did not cease before it made great efforts to defame the character of an innocent man devoted to the welfare of his fellow men. Governor Brumbaugh's administration is now honored for his foresight and devotion to the common good. Those who opposed him are counted among the notorious political bosses of American politics who have sought selfish personal gain at the expense of the welfare of the people.

When he retired from political life he returned to the institution which was the burning devotion of his life, Juniata College. His six years as president, from 1924 to 1930, saw the college widen its influence, increase its resources, and establish its place among institutions of higher education in the United States. It can truly be said that Juniata was Martin Brumbaugh's great love and no one has given more of himself to any institution than

he gave to Juniata College. He loved youth and he was devoted to the proposition that the youth of the Church of the Brethren should have an accredited educational institution which could prepare them for life and service. He always regarded Juniata as an agency of the church. Although the Brethren's Normal College was founded before the Brotherhood would sponsor any educational institution, Dr. Brumbaugh was interested in it and its future only because it was serving the church. In his last letter written to Dr. Charles Calvert Ellis, just a few days before his death, Dr. Brumbaugh said, "I am praying for Juniata." His talks in chapel and his prayers will live long in the memory of the students who worshiped in Founders' Chapel.

Martin Brumbaugh united with the church as a lad of seventeen and was elected to the ministry when he was twenty-four. Throughout his life he maintained his loyalty and devotion to the Brotherhood. He dedicated numerous church buildings and spoke at many conferences. He gave of his experience and wisdom on the Annual Conference program and in the latter years of his life to the General Education Board.

Probably his first published book was *The Juniata Bible Lectures* in 1895, which he dedicated to "The Church of the Brethren and Juniata College, the Church and School I love." He was an inspiring teacher and a convincing preacher. Few speakers in his generation spoke to more people or preached the gospel more convincingly than did Martin Grove Brumbaugh.

In 1905 he wrote *The Making of a Teacher*, which was the most popular of all his writings—and the one which showed his great devotion to the Master Teacher. His interest in Christian education is seen in his association with the Pennsylvania State Sabbath School Association, and the International Sunday School Convention—the antecedent of the International Council of Religious Education—of

which he was a vice-president and several times the keynote speaker.

The publication of *The History of the German Baptist Brethren in Europe and America* in 1899 made Dr. Brumbaugh the pioneer historian of the church. He dedicated this history to Brother Abram Cassel and in so doing called the attention of the Brotherhood to this modest antiquarian of the Skippack who in his rich collections laid the foundation for an authentic history of the Brethren. Of Dr. Brumbaugh, his student and great friend, the late Dr. Charles C. Ellis said, "As the pioneer historian of the church he revealed to us that the Church of the Brethren was not born of ignorance but of the refinement of learning as well as devotion, pointing out that the founders of the church came to their convictions on the basis of a thorough study of the word of God, and with the opportunity to profit by the mistakes of others in the earlier reformation days."

He served as a member of the bicentennial committee that planned the program for the two-hundredth anniversary, held at Des Moines, Iowa, in 1908, wrote the introduction to the bicentennial volume and gave one of the principal addresses. He brought to the church a consciousness of its history, inspired and encouraged many of those who later uncovered the historical facts in the history of the Brotherhood. He popularized the names of Alexander Mack and Christopher Sower and at his personal expense assembled over a period of years the largest existing collection of Sower imprints, which he gave to the Library of Juniata College. His enthusiasm and persistent devotion made the church conscious of its inheritance and proud of its forefathers.

Dr. Brumbaugh was a Christian statesman, not because he held high offices of public trust but because he was devoted to the welfare of humanity, as children of God. He was a great soul of high idealism and steadfast devotion.

Many young men were inspired by him to give their lives in service for Christ and the church. He was first and last a Christian teacher, who never forsook the faith of his fathers but added great lustre to it.

In 1884 he was married to Anna Konigsmacher; two children, Mrs. Ralph P. Lewars and G. Edwin, were born to them. Two years after Mrs. Brumbaugh's death in 1914 he married Flora Belle Parks, who is yet living in Huntingdon.

Martin G. Brumbaugh's illustrious career came to a sudden and unexpected close on March 14, 1930, while he was in Pinehurst, North Carolina, on a vacation. He sleeps with his fathers in the little country cemetery near his boyhood home at Marklesburg, Pennsylvania.



George C. Carl
1867 - 1940

GLADDYS E. MUIR

The life of George Carl, pioneer and the son of a pioneer, is an integral part of the history of the Brethren in the West, and to recount it is to have before one a vivid example of the sturdy farmer and home missionary who was the backbone of the Brethren movement to the Pacific Slope.

George's father, August Carl, came to America from Germany in the tide of migration that followed the revolution of the mid-nineteenth century. He married Amanda Newcomer, a young woman of Brethren background, and eventually decided to accept the faith of his wife. On December 18, 1867, at Deep River, Iowa, George C. was born to them, the first of a family of ten. The parents worked hard, and tried to develop in their children the virtues they admired: industry and honesty, temperance and piety.

When George was about fourteen, his father decided to take his family to Oregon. He bought a farm in the Coquille Valley, a beautiful secluded valley in southern Oregon, in which the Brethren had built a log church only three years before. In this picturesque but isolated spot George grew to maturity.

It was decided that he should attend school at Myrtle Point, not far from his home. Then for a time he attended a "subscription school." Since his father was Ger-

man, the family had few books in English, but George secured what he could from the neighbors. However, the financial circumstances of the family did not permit him to remain in school long; so he worked on the farm, logged, and sometimes did carpenter work.

On Sundays he would go by boat or horseback to the Coquille Valley church, which was on the river. Even in these early days the congregation was known for its old-fashioned ways. Across the front of the church there was a long table behind which sat the ministers: David Barklow, S. S. Barklow, and John Bonewitz. Plain of speech, plain of dress, they had nothing glamorous about them to attract a young boy, but they must have been genuine and sincere, for when George was seventeen he decided to read the Bible through. Three years later he united with the church.

In January of 1888 he married the girl of his choice, Sarah Ellen Roberts. They were to be privileged to follow life's trail together for more than a half-century. Six children came into their home: Nora (Mrs. Marshall N. Dana), Walter, Elva (Mrs. Arthur P. Beckner), Wilbur, Wanda (Mrs. Bertram A. Betts), and Ernest.

Doubtless this serious young man and his wife had created a favorable impression on the congregation, for one spring evening, as the members gathered to choose a minister, the lot fell on George Carl. He had not planned to be a minister, but he felt that he should heed the call; and so, on May 17, 1891, George and his wife were installed into the ministry.

Two weeks after he was installed George was asked to preach his first sermon. After this, the church designated five places where he was to preach: Fairview, seventeen miles away; Hall's Creek, three miles; Fish Trap, four miles; Rock Creek, thirteen miles; and Norway, two miles. Every first Sunday he would preach at one place, the second Sunday at another, and so on. Sometimes he went on foot,

sometimes on horseback, sometimes by dogcart. Usually there was an all-day service with a basket dinner. These appointments were kept faithfully for four years. Besides this, he took his regular turn in the evenings at the home church.

He wanted to prepare himself better for the ministry by going to college, but in this he was discouraged by the older Brethren, who said he was needed more at home. He was fortunate, however, in coming under the influence of Dr. D. M. Brower, a much-respected physician and minister, and probably the most scholarly figure among the Brethren in the Northwest. For two winters George sat in Dr. Brower's Bible class. Dr. Brower thought a minister should be well informed on the history of the church, and encouraged him to acquire a library. It is indicative of George's desire to learn that he paid one hundred seventy-five dollars for a set of the *Encyclopedia Britannica*, and also bought a thirty-volume set of the *Preacher's Homiletic Commentary*.

Brother Carl adopted the custom of keeping a diary in which he made brief entries regarding daily tasks, expenses, Sunday appointments, sermon texts, and other matters of interest. These give us a vivid picture of his early years in the ministry and have been an invaluable source for the history of the Brethren in the Northwest.

A Brethren minister in the nineties had to think of many other matters besides preaching, for the latter had nothing to do with his bread and butter. It was not until district mission work was organized that a minister in the Northwest could think of devoting a major portion of his time to his calling. Dr. Brower was at this time secretary of the district mission board; so it is not surprising that when a call came to them from Walla Walla, asking that a mission be established at Centralia, he should think of the ambitious young man in his Bible class. Financial assist-

ance was secured from the General Mission Board, who appropriated two hundred fifty dollars for the purpose of opening a mission. Carl accepted the call, and thus began thirty-three years of service under mission boards.

In the latter part of August 1895 he set out from Oregon with his family on his "first missionary journey"—to Centralia. Here he began holding services in a schoolhouse. Later he secured an old Baptist church for regular services. Preaching points were also established at Lincoln's Creek and Ford Prairie. Since the small amount paid by the General Mission Board did not go very far in supplying a family of five, he spent many days trying to find additional work. At last he got a job in a shingle mill.

A glimpse into his diary during these first months reveals the patient way he carried on his work.

"Thurs. Feb. 13, 1896. I worked in shop and fixed shoes for nearly the whole family and saved One Dollar and a half.

"Fri. Feb. 21, 1896. I visited the sick and read the scripture and had prayer. I also cleaned out the church and done some work in the garden.

"Sun. Mar. 1, 1896, I walked to Lincoln Creek through a snow storm. Came home for dinner. Walked 10 miles. Held Children's Meeting in the Christian Church at 3 P.M. In evening our regular meetings in town."

Before long, visits were made from Centralia as a base into the surrounding territory, to Oysterville, and into the Klickitat Valley. From his diary comes the following description of a trip to Oysterville: "It required 2 days to get through the Coast Range Mountains. . . . At one place . . . I had to travel about three miles on the Railroad Track, . . . horse could not pull buggy on the track, on account of very high trestles, so I had to pull and wife push to get across, bumping over the Ties, and then go back & get Horse and pick way down Mountainside to Bottom

of Canon & across Climb up until track and buggy were reached. . . . One place we were obliged to travel up a river bed, over rocks and through water so deep that it required much caution."

In 1897 churches were organized at both Centralia and Oysterville. That summer the Carls returned to Oregon, and worked in the home church a year, helping to build a church house there. On September 18, 1898, he was ordained to the eldership.

The next year the mission board decided to send him to develop a mission at Newberg. In 1900 a church was organized here, and two years later Carl supervised the building of a church house, one with a belfry and a steeple—quite an innovation for the Brethren. Occasionally he would visit Powell's Valley and conduct services for a few Brethren residing in the vicinity of Portland. In 1905 the board decided that Carl should undertake a mission here. This was very different from anything that he had previously attempted, for until this time he had been working in small rural communities. Rents were high. The Carls bought several vacant lots, pitched a tent, and began the erection of a house. Worship was held in a deserted engine-house. Later, services were held in Carl's home. Children—Chinese, Japanese, Negroes—were gathered in from the street and a Sunday school was formed. Offerings were taken each Sunday to erect a cement foundation for a future church house. A lot was secured, some money was borrowed, Carl himself supervised the work, and by 1908 the Portland Brethren also had a church house with a belfry and a steeple. Carl remained in Portland until 1920.

By this time his younger children were growing up, and he decided to give them the educational opportunities he himself had greatly desired; so they were sent to La Verne College in southern California. The parents followed them to California in 1921, and the next year accepted

a call to work for the district mission board at Hermosa Beach. Carl remained here until 1928, during which time he supervised the building of another church house.

The board then called him to serve a church being organized at Glendale, California. He was pastor here until 1934. In the summer of that year a new church was erected at Glendale—the fifth and last that Carl built. He then returned to Hermosa Beach to serve the latter church another three years; this was his last pastorate. Even after he was no longer a pastor, he occasionally did field work for the district mission board or the General Mission Board. When the General Mission Board decided to send the Fresno pastor to China to carry on relief work, Carl was asked to supply his pulpit. It was here on September 8, 1940, as he was greeting the congregation after delivering the morning message, that he received his last call.

George Carl began his home missionary work only eleven months after Wilbur Stover began the first foreign missionary work of the Brethren. For forty-nine years he never missed a district meeting in the area in which he lived and worked. And with his little square satchel of horse leather, he traveled many miles up and down the country, preaching and teaching and laboring with his hands. One of his converts in Kansas, J. H. B. Williams, eventually became the executive secretary of the General Mission Board and died in Africa as he was carrying out his work. And so, humble as the tasks of George Carl seemed to be, in fulfilling them he did reach out to the uttermost parts of the earth.



Franklin Henry Crumpacker
1876 - 1951

W. O. BECKNER

Frank Crumpacker traces his ancestry back through several generations of sturdy Virginia Brethren families. I have known him quite intimately since 1900 when he entered McPherson College. I also saw him at work in China. As I now look back over the years, it seems to me that two statements have been the guiding principles of his life: "This one thing I do. . . . I press on toward the goal . . . ," and "For me to live is Christ." The impress which he and his companion have made on the Church of the Brethren in America and upon the Chinese people has been in fulfillment of their devotion to these two standards.

The Church of the Brethren had no work in China prior to 1908. At the Annual Conference at Springfield, Illinois, in 1906, Frank and Anna Crumpacker stepped out and said, "Send us to China." It was not until 1908 that they could sail, but the intervening time was spent in further preparation. All through his student days at McPherson College, Frank had been active in holding Sunday-school rallies all over McPherson County and in promoting Bible- and mission-study groups among the students. He held numerous evangelistic meetings and for several months was pastor of the McPherson church. It was his belief that one who could not succeed in such activities in the homeland should never be sent to the overseas field.

By the time the Crumpackers could sail in 1908 three others, George W. Hilton and wife and Emma Horning, had been appointed to sail with them.

Frank has been a good "public relations" man. From the time he entered China, readers of the *Gospel Messenger* and the *Missionary Visitor* were kept well informed and developed a growing and deepening interest in what the gospel could do there. Frank has always accepted with great seriousness the statement that the gospel is the power of God. His preaching in China and elsewhere has been expository, his purpose being to have people become more familiar with the Word itself, and then let the Word have its own chance to work them over into new men. In his furlough periods he was an aggressive campaigner, visiting churches, colleges and camps, doing his utmost to awaken our church to the need, the opportunity and the success of the gospel in China. What his work has meant to the church in America in broadening our sympathies, awakening our consciences, widening our horizons, teaching us how to co-operate with all Christian people, and challenging us to a more whole-hearted devotion to and support of the Lord's great cause—this story can never be fully known.

Frank was a recognized success on the mission field. He had the fortune (or was it God-inspired wisdom?) to marry a good woman, one who was an efficient worker in her own right. The home life which they enjoyed together and with their two children, Frantz and Florence Haven (Mrs. R. R. Muttersbaugh), gave them both the stimulating companionship which is needful for the highest endeavor in any calling. Frank early set himself to mastering the Chinese language, and he did it. The Chinese themselves said he spoke their language as though he had grown up with it from his childhood. That gave him prestige with them.

Missionary work is something more than preaching to an assembled group in a chapel. Preaching has to be done

as conversation with individuals. Meet a man on the road, chat with him in a friendly way, ask him if he has had his rice, and inquire about his family and his god. Tell him about the supreme God whom you know, one who is a loving Father, not a demon to be feared; a Father who loves us and seeks to do us all good, not harm. He sends the rain because He loves us. He makes our cabbages grow, and our persimmons and our grains, because He loves us. He gives us sons and daughters because He loves us and wants us to love them. Or the preaching may be the same kind of conversation with the innkeeper, or the mule driver, or the man in the shop or the market. Formal preaching must be done on street corners and at fairs as well as in the chapels. Frank's vigorous but kindly methods, his plain and simple story of a God of love, told in his winsome way, won the hearts of the Chinese people. Mimeographed newsheets were widely distributed to take the place of a nonexistent press.

Our missionaries in China (as in other lands) had not been there long until they sensed that there were things for them to learn from the native people, as well as things which they wished to teach. (Did not Paul learn from the Greek philosophers?) The Chinese have a deep reverence for things of great age. The Bible was easier to introduce to them because it is an old book. They have statements of morals and ethics from their old sages—Confucius and others—many of them very good but lacking the dynamic of love such as the Christian system of thought has, to give them working life. They have a concept of a supreme God, but one who is cold and demonlike. The missionary early learned to accept the good found in Chinese thought and go on from there to the "more excellent way" in Christian thought. The vital point in beginning is to make the supreme God known as a Father, whose children we are, and who loves us. Jesus gave His life to show us that God loves

us enough to die for us. "Hold fast that which is good" and go on to the "more excellent way" became the method of the missionary.

Frank has always been "curative" in his philosophy of life. He sees something to do to help cure a bad situation. This characteristic attitude partially explains his success with young people. Thousands in camps and student conferences have heard the challenge of "Uncle Frank's" idealism, have caught his vision, have been stirred by his enthusiasm and have been led to deepened personal spiritual living.

Missionary work is much more than preaching and formal teaching. There has to be what some term "social" work. But the missionary is called upon to give help in such varied lines that he does his work without thinking to classify it. Frank had no medical studies in his preparation, yet on the field he had to administer first aid — and sometimes more — to wounded miners, extracting aching teeth (once with a blacksmith's tongs), administer famine relief and other kinds of relief, and do hundreds of other similar things. Probably the most exacting of all was the help he gave in fighting the plague when it struck its death-dealing blows in a neighboring community. But it was taken in stride as a part of that which fell to him to do. Such "social" work was one of the things the Chinese valued most in the missionary. They saw him facing danger for them and giving loving service for their welfare. This made a powerful appeal to their hearts.

Frank and the other pioneer workers in Shansi province, China, were early calling for professional doctors and nurses. The services grew until there was a well-equipped hospital with a capable staff of administrators, both American and Chinese. A chapel was maintained in connection with the hospital; in it all who came for physical relief were given instruction in the Christian way. An adequate interpre-

tation of the service was given, pointing the sufferer to the understanding that it was the Great Physician who was motivating the work the doctors were doing.

A policy consistently followed on the field was that the Chinese people must become their own working force, preaching, healing, teaching, planning, leading. That meant education of a general nature, such as will fit the Chinese to live and understand and lead in their native surroundings. Schools were established. The Bible was given a place in the curriculum. Native leadership can be developed in no way except through using the instruments of education motivated by religion. Time has amply justified the wisdom of the policy followed.

The success of the early work was such that additional workers were sent to the field and new stations were opened. The Heckmans, the Brights, the Brubakers, the Wamplers, the Vanimans, the Sollenbergers, Miss Metzger, Miss Blough, Miss Hutchison, Miss Cripe, Miss Schaeffer and others made lasting contributions. But through it all, Frank Crumpacker was recognized as the "senior" missionary; his wisdom and guidance were constantly sought by others. Yet he would be the last man to lay claim to any special merit for the success achieved.

In China, as in every other land, not all who hear the gospel are won to love the Lord. Much seed falls on soil where the thorns of selfishness and greed give it no chance to grow. But the example of the missionaries' lives, open before the people, seen and understood, exhibitions of the living Spirit of the Lord in the community ("living epistles"?)—these living examples constitute a force which the most calloused and hardhearted have difficulty in resisting.

One of the great joys of the missionary is to see his friends and neighbors among the Chinese people come for baptism. It is reliably estimated that Frank himself baptized approximately one thousand persons. On one occasion

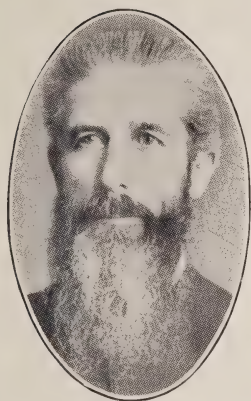
he baptized one hundred eight at one service. All were given special instruction in preparation for membership in the church before being baptized. They were taught that after baptism they would be "new men" and that they would be expected to continue to learn from the Lord and act accordingly in the community.

In the disturbance brought by the Japanese into China, most work was brought to a standstill for American workers. Frank and Anna returned to America, along with other missionaries, in the spring of 1941. What of the ultimate results of the work in China? "It is needful for you that I go away," said Jesus to His twelve disciples on the eve of His death. He had succeeded in imbuing them with His spirit to the extent that He could trust them to carry on when He was no longer with them. That must be the measure of the success of the work in China.

It must be a wonderful experience for any worker who has given his whole life to the cause of the Lord in China to re-live now those experiences—some of them bitter disappointments and seeming failures—with the thrilling consciousness that literally thousands of people there have been led into personal fellowship with a Father of infinite love, in whose daily companionship there is peace and security for the soul. Also, that in the homeland there is a more effective church.

"For me to live is Christ." So it is with Frank and Anna Crumpacker.

Since this sketch was written, Brother Crumpacker passed away on December 20, 1951.



Henry Clay Early

1855 - 1941

J. M. HENRY

It is an honor to consider myself a disciple of Elder H. C. Early, teacher, preacher, farmer, businessman, and Christian gentleman. Across half a century I marveled at his dynamic power and personality. On different occasions and under varied circumstances I wondered about what manner of man this was who thrilled me with his pulpit power, counseled me with timely words of wisdom, and encouraged me with a deep human sympathy.

I do not have an adequate answer; yet it has been rewarding enough to listen to him, learn from him, and be inspired by him. It is altogether fitting that he should be honored again and again as one of the greatest leaders of his day among the Brethren.

H. C. Early was blessed in having pious, sturdy ancestry. The first of the six children of Noah and Sarah Early, he was born on May 11, 1855. His earliest years were spent on a farm at Spring Hill, Virginia, and his later boyhood was lived on a farm near Weyers Cave, Virginia.

Growing to maturity on the farm, Henry had a great thirst for knowledge. Although limited in opportunity to get it in a formal way, he was determined to get an education at any cost. His public school training covered only six winters of five-month sessions. Then a rare privilege came his way. One John Cribbins was conducting a school

at Mt. Sidney, not far from his home. Young Early enrolled and found the teacher challenging and inspiring.

However, the teacher who influenced his mind most was Alcide Reichenbaugh, a gifted German scholar who had opened a normal training school at Bridgewater. H. C. matriculated for the summer session in 1874, secured a teacher's certificate, and began teaching at the age of nineteen. He taught two years and then took a second summer session in the Reichenbaugh school. That was the extent of his formal training, but by his own effort he became a scholar of the first rank.

Two years after he began teaching, H. C. Early was married to Mary Showalter. They started housekeeping at Burketown. Having rented the farm from his father, for the next four years he taught school and farmed. He purchased a place at Hermitage, about seven miles northeast of Staunton, where he continued to teach and farm until 1883, when he sold out and bought a farm in the Middle River congregation.

He was elected to the ministry in the Barren Ridge church in 1880, at the age of twenty-five. From the time of his first call to be a Christian, at the age of nine, and of his baptism twelve years later, he had studied about the ministry as a lifework. Now the work was upon him. He was teacher, farmer, and minister. Each responsibility was taken seriously.

He moved ten times in his farming experience—six times within the Mill Creek community, where he lived for thirty years. Many people wondered why he purchased a farm, improved it, and then sold it. Some were inclined to say that he showed instability and was like a rolling stone which would never gather moss on itself. But the passage of time proved that he knew how to make money by this procedure. His buying and improving farms was part of a carefully planned economy. No business executive ever

paid more attention to details than H. C. Early did in his farm management. He had sound business ability and artistic foresight. He knew where to put new fences and change fields and how to improve buildings to make them attractive to prospective buyers. Paint and more paint was a specialty. By 1900 his planned farm management had succeeded to a point of economic security which meant a comfortable income.

Eleven children were born to the Earlys, but five died early in life. Five daughters and one son grew to maturity: Fleta, Grace, Crissie, Pearl, Mae, and Noah.

Between 1900 and 1903 Brother Early made one of the most important decisions of his life. The problem was whether he should increase his land holdings and run the business on a large scale, establish a land real-estate business and act as counselor and business adviser to his friends, or make the work of the church his major interest. The future looked attractive and tempting, but he loved God more than gold. The issue was decided. He would spend the rest of his life in the work of faith rather than on farms and in finance. It was a noble decision, and the Church of the Brethren has been blessed a thousandfold because of it.

H. C. Early was humble and modest but progressive and forward looking. He lived a busy life and in many ways was first in advocating more progressive measures in church work and in education. He served on the first visiting Conference committee to Bridgewater College and remained on the committee from 1899 to 1908. He was the first to advocate that the college should be under church-district control and drafted the plan which brought the change about. He was superintendent of the first Brethren Sunday school organized in Augusta County, in the Pleasant Valley congregation.

He was the first among Brethren leaders who advocated church extension by migration. His theory was put

to full test when it was decided to make the experiment in the Greene County mission by adopting industrial and agricultural education among those backward people. Some members were induced to leave the large churches and move into the new territory to help teach and serve the people. The plan succeeded, and today the Mount Carmel congregation has nine preaching places and more than a thousand members—about one fifth of the population of Greene County.

Elder Early ranked among the ablest evangelists of his day. He held his first evangelistic meeting in the Mill Creek church in 1884, and for forty years he was in the forefront of Brethren evangelists, conducting meetings in at least one fourth of the states. His sermons were convincing, appealing, and deeply spiritual, with heavy emphasis on doctrine.

His efforts as a pastor were less fitted to his temperament than was evangelistic work. His first pastorate was in Washington City. It was my good fortune to follow in this pastorate soon after he left it; the members still talked about his marvelous pulpit power. His second pastorate, of two years, at Flora, Indiana, following his second marriage, to Emma Martin in 1922, was cut short by failing eyesight.

The active period of his ministry covered more than a half-century. He was thirty-six when first elected to any office in the Second District of Virginia—that of reading clerk. Ordained to the eldership in 1898, he was elected by his district to Standing Committee the following year. Between that year and 1925 Brother Early served twelve times. He had the rare distinction of serving every other year (except between 1912 and 1915) from 1899 to 1925, his last time as delegate. At that time the Conference rules were such that the moderator could not serve two years in succession. He was elected reading clerk twice and moderator eight times during this period of twenty-six years.

The probability is that he would have been elected moderator every year if the Conference rules had permitted it.

In addition to the fact that H. C. Early was honored for his capable leadership as an administrator, his ability as a preacher was no less rewarded. He was selected eight times to deliver the Sunday morning Conference sermon, which has been considered the high light of our Annual Meetings.

His interest in home and foreign missions has been demonstrated by the time and thought he gave to the subject. He was an active member of the General Mission Board from 1901 to 1924, and served as its chairman fourteen years after Elder D. L. Miller retired from that position in 1910. The record shows that during the twenty-three years of his active service the Annual Conference sent out to the various fields nearly one hundred fifty missionaries. Three years after Brother Early was elected chairman of the General Mission Board he was sent by Conference, in company with Elder Galen B. Royer, secretary of the board, to visit the China and India mission fields. He looked back upon the experience as one of the high lights of his life.

It has already been indicated that Elder Early was a man of many talents; but we shall underestimate the difficulties of his lifework if we forget that his superiority lay in character, not in talents. He had the power of inspiring respect and trust, but not the gift of popularity; directness, but not adroitness; fortitude rather than flexibility; the power to think things through, but not quick perception; a natural, humble dignity and reserve due to shyness, humility, and stoical self-control.

As a writer he wielded a trenchant pen for nearly sixty years. His first article was published in 1880 in the *Brethren at Work*. From that date until about a year before his death on September 1, 1941, he contributed many articles to the *Gospel Messenger*. It is regrettable that he did not write an autobiography in his clear, simple style. It is also

unfortunate that he has left so few sermons in form for publication.

In the book, *H. C. Early: Christian Statesman*, by Dr. John S. Flory, is an excellent statement well worth repeating: "The high character of Brother Early's thinking along with his power of expression invests what he says with a dignity and deference that demand our respect. In his writing he attained an eminence only a little less masterly than his achievements in his major fields of endeavor. The church will not soon forget his words of wisdom or the vigorous phrases in which he incorporated them."

Anyone who had the opportunity to know Elder Henry Clay Early will not soon forget this marvelous man. He was endowed with a handsome physique and a keen, alert mind. His ability to see difficult problems from a broad point of view, his keen analytical mind, and his sound Christian judgment have had few equals, if any, in the whole history of the Church of the Brethren. He helped guide the church through a transition period which required the skill of a master leader, but he was equal to the task. His shrewdness was matched only by his fidelity to duty. He loved his family devotedly, his friends sincerely, and his God supremely. He loved his church and gave himself in deep devotion to her cause for more than threescore years until the wise heavenly Father called the great teacher, farmer, writer, businessman, preacher, and Christian statesman to rest from his earthly labors.



Charles Calvert Ellis

1874 - 1950

TOBIAS F. HENRY

The words, "That in all things he might have the preeminence" (Colossians 1:18), which served as the theme of Dr. Ellis's moderator's message to the Annual Conference of 1950, also summarize in one brief sentence the central theme of his daily life.

Born in Washington, D. C., on July 21, 1874, he learned of the Church of the Brethren through a Bible school in Baltimore, and at the age of thirteen united with the Woodbury congregation of that city. He enrolled at the Brethren's Normal College (now Juniata College) in 1888, and was graduated in 1890. In 1898 he became the second person to receive the Bachelor of Arts degree from Juniata.

He was called to the ministry in the Huntingdon church on November 10, 1894, and although engaged in numerous activities throughout his busy career he conceived of himself first as a minister of the gospel of Christ. He served as associate pastor of the First church in Philadelphia, 1899-1900, and as pastor, 1919-1921. During two periods, each of several years, he served as presiding elder of the Huntingdon church. Other activities included working on boards and committees of the district and the Brotherhood, serving repeatedly as moderator of the Middle District of Pennsylvania, and likewise repeatedly as one of its delegates to Standing Committee, and three times as moderator of the

Annual Conference. He was in constant demand as a preacher and a lecturer in local services, district gatherings, and on special occasions in the regional conferences and Annual Conferences. His messages were clear, forceful and inspirational, consisting of expositions of Biblical truth aptly illustrated with quotations, anecdotes, and personal experiences. Over a period of years, when a new church was to be dedicated in his general area, our people naturally turned to Brother Ellis. The citation for distinguished service in the field of Christian higher education conferred in 1943 by the General Education Board of the Church of the Brethren included the following: "For unwavering devotion to the historic principles of the church, moderator of annual conference, director of Bethany Biblical Seminary, and counsellor for many local, district, regional and brotherhood activities—for appreciation and knowledge of the needs of the church . . . the General Education Board awards this Certificate of Service."

Dr. Ellis emphasized in his teaching and illustrated in his life other qualities and achievements besides the attainment of degrees. But his attainment of degrees was unusual and should be recounted. He earned two Doctor of Philosophy degrees, one at Illinois Wesleyan University in 1904 and another at the University of Pennsylvania in 1907. Other earned degrees include a Master of Arts from Illinois Wesleyan in 1903 and a Bachelor of Divinity from Temple University in 1920. Honorary degrees include the Doctor of Divinity from Juniata College in 1925 and the Doctor of Laws from Bridgewater College in 1941.

Much of his life centered around Juniata College and can be briefly chronicled as follows: student teacher, 1894-1898; instructor in English, 1898-1899; head of the department of education, 1907-1930; vice-president, 1917-1930; president, 1930-1943; president emeritus, 1943-1950.

A lifelong contributor to religious and educational pub-

lications, Dr. Ellis prepared and published in 1947 the book, *Juniata College: A History of Seventy Years*. Other publications include *The Religion of Religious Psychology* (1922); *The Christian Way of Life* (1924); *His Days and Ours* (1947). From 1919 to 1930 he was the author of the weekly department, "This Week's Teaching Principle," in the *Sunday School Times*.

He was a member of numerous professional organizations including the National Educational Association, the Pennsylvania State Education Association; the National Society for the Study of Education; the Society of College Teachers of Education; the Pennsylvania Society of College Teachers of Education; the English Speaking Union; and the Victoria Institute of Great Britain. He served on various state committees for the study of educational problems and the study of teaching education, and served a term as president of the Association of Pennsylvania College Presidents. He was chairman of the General Education Board of the Church of the Brethren for ten years. His record was listed in *Who's Who in America*, *Who's Who in American Education*, *Who's Who in the Clergy*, *Who's Who in the Lyceum*, *Leaders in Education*, and *Educational Blue Book of the Church of the Brethren*.

Many remember him best as a teacher, and carry with them, as an ideal on which to build their lives, the clear thinking and the deep wisdom of the man who met them day after day in the classroom as an inspiring teacher. He had the capacity to stimulate rigorous thought and inspire his students to redouble their efforts. One describes him as having "a kind of benevolent impatience" about him when students failed to measure up. Another testimony says, "Intellectual discipline was the essence in Dr. Ellis' teaching."

As a public speaker Dr. Ellis ranked among the great. Creator of memorable phrases, gifted in power and beauty

of expression, eloquent and forceful, he was an orator of the first rank. Across the years he appeared on the pulpit, chautauqua, and institute platform, in schools and banquet halls, speaking on a great variety of subjects. Possessing a keen sense of well-timed humor, he expressed a radiant faith that lifted an audience, and left a challenge which remained with his hearers long after the delivery of the address.

The editor of the *Huntingdon Daily News*, in an editorial tribute to Dr. Ellis, has written as follows: "Charles Ellis was a master of the well chosen word, the well turned phrase, the right quotation from the encyclopaedic store of memorized literature at the precise and correct moment. This ability too was why he was so much in demand as a preacher and speaker for special occasions. He had the power of sizing up an audience matched by only one other public speaker that this writer has ever heard. . . . His ability to 'sense' or 'know' his audience was so uncanny that it cannot be described. But his power of addressing his message to the particular audience assembled on an occasion was shown any time he rose to speak. I have heard him address mixed groups, college students, high school pupils, members of learned societies, prisoners, after-dinner groups; always he adjusted his thinking, point of view and language to *that* audience. Probably Dr. Ellis would have attributed this 'sixth sense' to his years as a Lyceum lecturer, when he was called upon to speak to different groups and types of people."

Recognition should be given to the members of his family, especially to Mrs. Ellis, to whom he was married on Christmas Day 1902. *The Juniata College Bulletin* in 1943 carried this tribute: "In the growth of Dr. Ellis there must not be forgotten the abiding companionship of Mrs. Ellis whose quiet ways conceal a force of personality marked by simplicity and courage. Mrs. Ellis has a beautiful home, but

she lives in her garden, where the flowers she knows as friends are a delight to hundreds of returning alumni, as well as to all of Huntingdon." Two sons, Calvert N. and John D., are serving the church effectively in a number of ways.

As the writer thinks of the personal qualities of Brother Ellis there stands out above others that of strength. His was not robust physical strength, although he had good health and boundless vitality, but it was a strength of character. He was a man of conviction. He was firm for what he believed to be the right. He was completely sincere. He had a strong sense of justice. He could and did express righteous indignation.

He was genuinely humble. On the occasion of his inauguration as president of Juniata College he declared, "I have placed on the desk of the president's office the picture of Arnold of Rugby inscribed with the words which I adopted on my assumption of this responsibility, 'God grant that I labor with entire confidence in Him and with none in myself without Him.'"

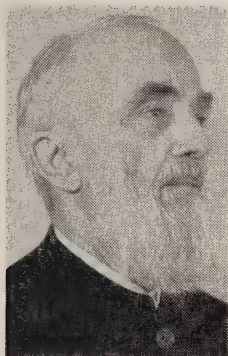
This expression also reflects another element of his life, namely that of dedication. He was completely dedicated. He spoke about and sincerely sought after the will of God, and no decision of his life was made apart from that will.

He was a man of faith, conservative in viewpoint, and fundamental in belief. The subject of his last sermon was *The Logic of the Resurrection*, preached at Somerset, Pennsylvania, Easter 1950. He felt that his moderator's message to the Grand Rapids Conference was his last message to the church, and in that spirit he fittingly chose the words, "That in all things he might have the preeminence," as his theme.

The *Sunday School Times* published the following tribute: "Ever an advocate of the use of the best and most

up to date teaching principles and methods in the Sunday School, Dr. Ellis at the same time sought never to compromise on the fundamentals of the faith, holding that although theories of science and religion may sometimes conflict, true science is in accord with the Bible, which is the unshakable and unchangeable Word of God."

Brother Rufus Bowman expressed a beautiful summary in the memorial service when, in the prayer, he thanked God for "the afterglow that Brother C. C. Ellis has left upon us all."



George N. Falkenstein
1859 - 1949

WILLIAM WILLOUGHBY

The last words of Goethe, "Light, more light," might well have been George N. Falkenstein's lifetime motto. His eager curiosity spanned nearly a century, reached into far corners of the earth, and explored obscure fields of knowledge. He was born in York County, Pennsylvania, in 1859. Although the years of his life stretched from the presidency of James Buchanan to that of Harry Truman, the earliest years were by far the most difficult and discouraging to his inquiring mind.

When George Falkenstein was seven, his father, a Brethren minister, died. George's mother, with her five small children, moved into the small tenant house of the family homestead. A farmer was engaged to live in the big house and care for the farm. Through careless management, however, very little money was turned over to the Falkensteins. One year their share was only thirty-five dollars. The mother's second marriage proved unfortunate. The inconsiderate stepfather insisted on the two boys going to work for him in his water-powered grain mill. The hard work and the lifting of heavy feed sacks permanently injured young George's back. Long hours at the mill also prevented him from going to school regularly. In his fourteenth year he attended school only four days.

When George was fifteen his overworked mother died,

and he was taken into the home of an uncle. He thriftily saved the money he earned working for his uncle and at the age of nineteen entered the renowned York County Academy. While at York, he started a diary which he kept up, with very few lapses, for seventy years. During the second term at York he decided to become a teacher.

Against the wishes of friends and relatives, he enrolled at the Brethren's Normal College, Huntingdon, Pennsylvania, later called Juniata College. The total expense per week for his tuition, board, and room was three dollars and seventy-two cents. His two most intimate friends there were William Beery, whom he called Willie, and M. G. Brumbaugh, who later became the governor of Pennsylvania. The inspiring president of the college was James Quinter.

George had a sensitive conscience, and often went out of his way to lend a helping hand. At a college social he heard of a widow whose oldest son was out of work and sick. That evening George took some of his spare clothes, collected some more from a few of the students, and waded through snow to Mrs. Huffman's house to bring encouragement and help.

After graduating from the Brethren's Normal College in 1882, Falkenstein sold books to earn money for further work at Oberlin College. In this non-Brethren school he was lonely and felt deeply the lack of encouragement from friends and relatives. He wrote in his diary for October 10, 1882: "Nobody seems to appreciate my efforts to get an education."

He was still at Oberlin when the Annual Meeting of 1883 met at Bismarck Grove, Kansas. The first day of that emotion-charged Conference the Brethren student at Oberlin fasted all day as he prayed for the Annual Meeting.

The following year Falkenstein attended the Annual Conference at Dayton, Ohio, where he was introduced to a

young lady from Covington—Miss Eva Shellenberger. The Sunday following the Conference, George Falkenstein turned up at the Covington German Baptist church and was invited to dinner by Miss Shellenberger. The budding courtship was delayed for a time, though, as Falkenstein went with his brother to the west coast. He worked in the wheat harvest, taught school in Oregon, and traveled from Victoria, British Columbia, to San Diego, California, before returning east.

Since no teaching positions were available, Falkenstein invested nine hundred dollars in a merchant-tailoring establishment in Huntingdon. The renewed courtship prospered, leading to marriage with Miss Shellenberger in 1886. But the store was less successful and was moved to Newton, Kansas. Here competition was too severe, and the young couple finally sold out.

Mr. Falkenstein found a position teaching in a country school, while Mrs. Falkenstein cared for their first child, born soon after their arrival in Kansas. In spite of low wages as a teacher, Mr. Falkenstein could provide an abundance of good food; beefsteak was ten cents a pound, pork five cents a pound.

In January the famous blizzard of '88 struck. School was closed; livestock perished; the Falkenstein family was marooned for a week. Two months later a cyclone whirled bitterly across the plains, engulfing the young teacher as he was walking home from school. Not many days later an epidemic took their first child from them. After enduring all these hardships and sorrows, he gladly accepted when Mount Morris College called him to teach science.

After several years of teaching, Brother Falkenstein was called to the ministry by the Mount Morris church. In 1893 the General Church Erection and Missionary Committee of Annual Conference asked Brother Falkenstein to go to the Germantown church, Pennsylvania, as pastor. He and his

wife were willing—for only three hundred dollars per year!

In the history-rich atmosphere of the first congregation of the Brethren organized in the New World, Elder Falkenstein delved happily into the church's early history. Patiently he studied the old records of the mother church. After years of research he wrote his *History of the German Baptist Brethren Church*, which was printed in the annals of the Pennsylvania German Society for 1900 and was republished as a book in 1901. While at Germantown, Elder Falkenstein located the grave of Alexander Mack, Sr., in a run-down cemetery, and with the consent of lineal descendants transferred Mack's remains to the Germantown church cemetery. Brother Falkenstein was successful in soliciting funds for a new church building, the chief donor being a descendant of Alexander Mack.

One of the first salaried ministers of the Church of the Brethren, Elder Falkenstein co-operated readily with pastors of other denominations, conducted a ministry of charity to the unfortunate, and practiced interracial brotherhood. A Negro member communed regularly, enjoying complete fellowship in the Germantown church family. During his fruitful years at Germantown there was a constant stream of visitors, ministers, missionaries, friends, parishioners, charity seekers, as well as church folk interested in the oldest Brethren church building. Some friends visiting from Illinois had heard that Brother Falkenstein had gone "silk hat." A short visit with him convinced them that he had not.

In 1898 some of the leaders of the Brethren in Eastern Pennsylvania started talking about a new college to serve that area. Elder George Falkenstein heard about it, and entered enthusiastically into the campaign. His own schooling had been acquired with so much difficulty that he was going to do all he could to make it easier for coming generations to enjoy the opportunities of higher education.

Falkenstein was chosen secretary of the original planning committee. He was also chosen secretary of the locating committee. When the board of trustees was organized, he was its secretary. In his various positions he was actually charged with the organizational responsibility for the new college.

When the trustees chose the faculty for the new school, they asked Elder Falkenstein to be one of the teachers. They wanted I. N. H. Beahm to be the first principal, but his health was not equal to it; so they asked Brother Falkenstein to assume the office. When the first semester of Elizabethtown College opened in the fall of 1900, there were three teachers and six students. For a little more than fourteen thousand dollars the first building was built, and in January 1901 the school moved to the present campus.

The first year was truly a hectic time. Brother Falkenstein tried to continue his work at Germantown, but it was too much, and he finally gave it up. The raising of money was difficult; students were few; considerable opposition to the new school was vocally expressed. To complicate matters further, there was dissension among the trustees. After two years Brother Falkenstein's health induced him to resign. But the school had been launched, and for half a century he followed its fortunes with unflagging interest.

For many years he had an old-fashioned bookstore in Elizabethtown where his great love for books and learning could find expression. He never made much money from it, but the store was a cheerful place where everyone was welcome, and it provided a living for himself, his wife, and their growing children. In his free time he gave unstintingly to the church. He even spent two years in Montana for the General Mission Board, doing home mission work. There was seemingly no end to his interests. The progress of the natural sciences fascinated him; the fortunes of nations always interested him; the politics of his country

absorbed him—especially at election time. His encyclopedic mind knew by memory the genealogies of several large families for five or six generations. But his first love in human affairs was always the Church of the Brethren. His kindly, mediating spirit guided many council meetings and resolved many quarrels among the Brethren. His far-flung correspondence brought comfort, encouragement, and joy to countless persons. He worked earnestly for the Brethren, whom he believed were called of God to exemplify the finest in New Testament Christianity. He worked diligently for years as the co-author and co-editor of the book, *History of the Eastern District of Pennsylvania*. He was also a contributor to *Two Centuries of the Church of the Brethren*.

The Falkensteins' children are Holmes, Mack, Lillian (Mrs. W. A. Willoughby), Lois (Mrs. Arthur Miller), and George.

When Brother Falkenstein was ninety years of age, his pain-wracked body finally gave out, and in a cemetery among the York County hills, which he had loved as a boy, his body was laid to rest. At the funeral service, in a lovely rural church, President A. C. Baugher of Elizabethtown College suggested that Brother Falkenstein would surely find some heavenly library where he would be able to read to his heart's content.

Here indeed was a man who abundantly obeyed St. Paul's admonition to study and Christ's plea to love!



Ezra Flory
1870 - 1940

ERNEST G. HOFF

Ezra Flory set the child in our midst in the Church of the Brethren. He was the first general Sunday-school secretary in the Brotherhood. The pioneering brethren of the eighteenth and early nineteenth centuries were able to cover a considerable distance on horseback. But Brother Flory by the help of the iron horse traveled one hundred ninety-two thousand, three hundred sixty-eight miles giving two thousand, seven hundred sixty-four messages to groups in twenty-eight states and Canada besides meeting countless people, young and old, in helpful personal contacts. Within eight and one-half years he reached in person a large percentage of the Brotherhood with his contagious zeal for better Christian nurture in home and church. In addition to all this travel he did a great deal of writing. Through our publications he offered information, guidance and instruction to the entire Brotherhood nearly every week.

Ezra, son of John and Millie Younce Flory, was born near Union, Ohio, January 5, 1870. In him and his eight brothers and sisters two substantial streams of heritage converged: the Brethren of his father and the Quaker of his mother. His great-great-uncle, Emanuel Flory, was the first elder of Salem, the Flory's home church, when it was founded in 1817.

In infancy began Ezra's lifelong custom of overcoming handicaps. He was born with crippled feet, but careful early treatment enabled him to grow to normal manhood without noticeable handicap.

Home factors have immeasurable influence upon a child. Like Timothy of old, Ezra had a grandmother who was rich in faith and good works. One of his treasures in later years was her German Bible with numerous bookmarks of chintz and print marking precious passages. She kept a small room for strangers that was looked upon by her grandchildren as a holy place where angels might well have been entertained unawares. Ezra's father was a deacon living near the church, and his children's vision was broadened by the many church leaders who visited in his home and conversed about the Bible and the church. To see his mother add an extra ounce of butter to every pound sold and his father heap up the wheat in measuring for the market was an object lesson in relative values that growing boys and girls could not miss. Sunday was a holy day in the Flory household. Not even were shoes polished then that could be shined on Saturday.

Ezra was baptized at nineteen. He took a year of pre-medical work, then married in 1893 and taught school for a number of years. His wife was Emma Brumbaugh; they had two daughters: Margaret (Mrs. Harry Wondergem) and Miriam (Mrs. Roy Myers). He was chosen Sunday-school superintendent in the middle nineties and in 1900 was elected to the deacon's office. He changed his daily work in 1901, taking employment with a telephone company. Shortly thereafter he was elected to the ministry and after six months was advanced to the second degree. In 1904 grief came to him in the death of his companion. In 1905 he married Martha Brumbaugh. To them two sons, James R. and Paul J., were born. During the years of his lay ministry he was as active in preaching as time permitted.

In 1907 Elder John Heckman of Illinois laid hold on him and brought him to Sterling, Illinois, as pastor. From Sterling he attended Bethany Bible School, spending week ends at home in his church. One of his several enforced health pauses came the next year, but he was back in the work in Sterling in 1910. That year he was ordained to the eldership.

He continued his midweek attendance at Bethany Bible School and in 1912 pulled up stakes and moved to Chicago to prepare himself for teaching religious education at Bethany. His teaching began in 1913. The next year he went to Hartford, Connecticut, for further preparation, and in 1916 took the Bachelor of Pedagogy degree from the Hartford School of Religious Pedagogy. In 1916 he returned to Bethany as student and teacher, completing his seminary course in 1918 with the Bachelor of Divinity degree. In the same year he was granted the Master of Arts degree from Manchester College.

Articles bearing the name of Ezra Flory appeared quite regularly in the *Brethren Teachers' Monthly* from 1917 onward. His special interests were child psychology and methods of teaching in the Sunday school and the vacation church school. By 1918 his responsibilities included membership on the district mission board of Northern Illinois and Wisconsin and the General Sunday School Board. In each he was giving valuable service.

In the spring of 1920 Brother Flory was called to the work in which he was to make his greatest contribution to the church. The General Sunday School Board asked him to become its first full-time general secretary. He moved to Elgin in April.

He gave encouragement and guidance to every phase of the work of the Sunday school and the vacation school, stressing teacher training above all else. By regular articles in the *Teachers' Monthly* and almost weekly columns in

Our Young People, speaking at conferences—local, district and general—conducting leadership schools, organizational planning, personal interviews, and correspondence he stirred the church from center to circumference with the duty and responsibility of teaching the Bible and deepening the spiritual life of all ages, especially the children and the youth.

He virtually burned himself out at this work. His enthusiasm knew no bounds. His last column in *Our Young People*, in the May 5, 1928, issue, urges that we lay upon our young people real tasks that stiffen their backs, and reports that he had just completed the eighth teacher training school of the thirteen he had planned for the first quarter. His closing statement was characteristic: "The work is strenuous but abundantly enjoyable. Future months hold a full program reaching into the autumn." But before autumn he had to ease up. His resignation was presented to the General Sunday School Board in the June meeting at the La Verne Conference, and September found him settled in a less arduous program as pastor at Huntington, Indiana. There he served for three years until halted by a severe attack of arthritis. While at Huntington he continued study and took the Doctor of Theology degree *in absentia* from the Southern School of Divinity.

He recovered from his arthritis sufficiently to undertake a third pastorate at Sterling, Illinois, in March 1934. This lasted until November of the next year. After that he held meetings as he was able and in April 1939 took charge of a small church at Rodney, Michigan. There he was stricken in December with paralysis, from which he died on February 15, 1940. He was happiest when busy, and his spirit repeatedly outran his physical strength. He lived and served marvelously over and above his handicaps.

Brother Flory was a thoroughgoing student. He took great delight in studying the Bible and in helping others to get a practical working knowledge of it. He prepared

analyses and diagrams of the several books of the Bible for printing in *Our Young People* and then for publication in a little book, *Bible Book Study*. He fitted himself well for his special line of work, religious education. He was a great reader and kept up with the trends of thinking, changing his procedures accordingly.

He was systematic and orderly. His files contained hundreds of sermon outlines and a "sermon garden" of clippings, all carefully indexed for easy access. Yet he was not enslaved to detail and method. In administration, he gave a free hand to those who worked with him.

Brother Flory was a kindly man. Little children were drawn to him. His wit and humor carried him through many difficult situations. He acquired great skill as a storyteller. He was a very great lover of children and delighted to gather them around him and hold them spellbound with his stories. There remains in our libraries a small volume from his hand, *Character Stories*.

Teacher training was the heart of his program as general Sunday-school secretary. His was the day of formal teacher training courses, credits, and certificates. He worked relentlessly to get training schools set up everywhere and to help them succeed. He kept careful account of the increasing number of credits granted. Says one of the men who was a board member while Brother Flory was secretary: "We could almost have named his position 'Director of Teacher Training.'" However, he was not lone-handed at this work. He was ably inspired and backed by the members of the General Sunday School Board, especially H. K. Ober, C. S. Ikenberry, and L. W. Shultz, who were well trained in the field of Christian education. His program and contribution should be viewed in relationship to the work of this group of Brotherhood leaders. While he himself was a board member he wrote the methods section of *Training the Sunday School Teacher, Book Two*.

It is enlightening to go back over the dozens of articles he wrote for the *Brethren Teachers' Monthly* and the hundreds of columns he contributed to *Our Young People*. There is a spiritual tone about them that warms the heart and lifts the eyes of faith. He was a master in publicizing the good things that he found. He fed into his notes and articles a wealth of useful suggestions. He lifted out problems so that others, meeting them, could see practical solutions. And wherever he found a worth-while interest he somehow imparted it to all. Another thing he did was to give in small readable portions the best thinking of his day in Christian education. He never tired of repeating the necessity for understanding and appreciating the child and the youth and giving them full Christian opportunity. Still another service which he rendered in his writing was providing help on methods of teaching and of administering a good educational program in the church. Vacation schools were on his heart all the year through. He repeatedly urged graded lessons, camps, and leadership conferences. The most of his creative writing he did on his typewriter at home after he had cleared his office desk of correspondence and other matters.

Ezra Flory had shortcomings, as do all men. He sometimes overdid his storytelling. He lost himself in his preaching to such an extent that he often preached too long. And he repeated himself to the extent of weariness. But such failings did not detract unduly from the effectiveness of his ministry. He was a strong, good man, beloved of his fellows and used of God. He was one of the most helpful of teachers in his generation in the Church of the Brethren.



John S. Flory

1866 —

PAUL H. BOWMAN

John Samuel Flory will live in history as a scholar, teacher, and writer. In the classroom he was an artist. He was an author, but his life was invested in pupils, not in books. Possessed of a passion for higher education and an unwavering zeal for the right in human affairs, he has come by way of the classroom and the pen to a high place among the prophets, benefactors, and spiritual guardians of the human race. He has left the impress of the superb Christian gentleman upon many generations of college youth.

John was born on the farm of his parents, Daniel and Susannah Flory, on March 29, 1866, the second of their five children. Their home was in the picturesque Shenandoah Valley, in a secluded vale known as Long Meadows, three miles east of Broadway, Virginia. His parents were devout Christians, members of the Church of the Brethren. The father was a man of kindly spirit, firm and positive but never harsh. The mother was a woman of "quiet and meek spirit," one who dealt intimately and sympathetically with her children. The parents set an example of holy living and provided a well-ordered home for their children.

As a lad, John found farm life very dull and uninteresting. His intellectual awakening was a gradual unfolding. He had no clear ambition as a youth to be either a teacher, a scholar, or a writer. Rather, he had an inclination toward intellectual things. He one time said: "I like to read. I like

books. I know what I like and what I do not like. What I like I want, and what I do not like I do not want." The memory of that impulse probably tempered in later years his dealings with "modern youth." This youthful inclination found some nurture in the McGuffey and later in the Holmes readers, treasures of good reading material that made the prosaic, practical talk of crops, weather, politics, and markets even more dull. His deeper desires were still vague, but they began to emerge into clearer perspective under the influence of two young teachers at the "Old Wampler" schoolhouse, Samuel A. Driver and John C. Wampler.

In 1879, when John was thirteen years of age, a great inspiration came into his life. The Yearly Meeting of the Church of the Brethren was held in his home congregation, Linville Creek. The big tent was packed with eager listeners as speech after speech was made on the issues of the Conference. The lad of thirteen observed the long grey beards of the leaders and sat through the lengthy sessions in wide-eyed wonder. He was impressed with the demeanor of a younger man with a reddish beard to whom the older men seemed to look for guidance. John watched the young man and mused to himself: "I wonder how the red beard is able to tell the grey beards what to do." The man with the red beard was R. H. Miller, Sr.

This experience whispered to John of leadership based on superior ability and training and gave him a glimpse of a world which extended far beyond Long Meadows.

John completed the course of study offered in the "Old Wampler" school at the age of eighteen years; then he attended a graded school which had just been organized in Broadway under private auspices. He entered Bridgewater College in the fall of 1888. This school had but recently been organized as a Normal school. The school authorities, however, were dreamers and about the time of his entrance they announced a four-year college

course leading to the Bachelor of Arts degree. The years 1888 to 1890, spent in Bridgewater, were fruitful years.

John attended Ohio Northern University in 1890-1891 and entered Mount Morris College in the fall of 1891. He graduated from this institution with the Bachelor of Literature degree in 1894. That fall he joined the faculty of Bridgewater College, which had but recently conferred its first college degrees on a class of three young men, the first such degrees ever conferred by a Church of the Brethren institution. The life of John Flory from this time on is so entwined with the development of Bridgewater College that the two cannot be separated. During his years at Bridgewater he continued his education by summer study and was granted the Bachelor of Arts degree by the college in 1902. He was on leave of absence from 1902 to 1905 for graduate study at the University of Virginia, where he distinguished himself as a student. His record was so honorable that he was appointed as an assistant in English. His roommate during the years was the widely known writer and historian, John W. Wayland.

John Flory returned to Bridgewater in the fall of 1905 as vice-president and professor of English and German. In 1907 he was granted the Doctor of Philosophy degree by the University of Virginia. He has had a continuous connection with Bridgewater College for more than a half century and since 1907 he has been known among the students and alumni of Bridgewater by the honored and affectionate title, "Doctor Flory."

Dr. Flory served as acting president of the college during the session of 1906-1907 in the absence of President Walter B. Yount. In 1910 he was chosen as the president and in that position he served with distinction until June 30, 1919. He inaugurated numerous policies and procedures which in reality marked the transformation of the college from an enlarged secondary institution into an institution

of higher education. He strengthened the faculty, expanded the curriculum, added to the equipment and secured Virginia accreditation making Bridgewater a standard four-year college. But his love for the classroom made his work as president irksome, and he sought in 1917 to be relieved of presidential duties. His resignation was accepted two years later. At the request of his successor, and with the full concurrence of the trustees and the faculty, he was made president emeritus and professor of English. He taught the higher courses in English on a full schedule for the next twenty-two years and then continued on a reduced schedule for almost ten years. He has held the position of president emeritus thirty-three years and still is thus honored by the college and will enjoy that honor so long as he lives.

John S. Flory was a great teacher. He had a profound appreciation of the beauty and the value of great literature. His honesty, his cheerfulness, his sense of humor, his sympathy and extraordinary courtesy, his generous interpretation of men and events, his unwavering standards of right and wrong, and his breadth of scholarship made him a great educator. Few teachers ever held in the hearts of students and associates such a place of affection and esteem as did he.

Dr. Flory's ministry as a creative scholar and writer has been no less significant than his work in the classroom. He is the author of six volumes dealing mainly with subjects related to the Brethren people. He wrote a weekly article for twenty-six consecutive years for the *Teachers' Monthly* of the Church of the Brethren, with special reference to teachers of youth and adults. He was a frequent contributor to the *Gospel Messenger*. Articles of his were also published in the *Sewanee Review* and the *Southern History Magazine*. Among his books are *Literary Activities of the Brethren in the Eighteenth Century*, *The Educa-*

tional Renaissance in the Church of the Brethren, Dramas of the Bible, Flashlights from History, Builders of the Church, and H. C. Early: Christian Statesman.

Dr. Flory always considered the first of these volumes his most significant work. It was his doctor's thesis and was published in 1908. It is a pioneering work and represents a vast amount of research. No other writer had ever undertaken to write in this field, and his volume is still the sole authority on the eighteenth-century literary efforts of the Brethren. His work helped make the church conscious of its magnificent heritage in the life and work of its founders and early leaders.

Dramas of the Bible is typical of the classroom technique of Dr. Flory. In fact, it grew out of his teaching at Bridgewater College. Devoted to Job and the Song of Solomon, it is not a commentary but is, rather, an appreciation of the greatness of these books as masterpieces of literature.

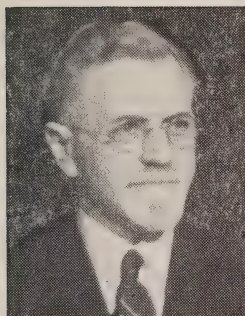
The two volumes entitled *Builders of the Church* and *Flashlights from History* are delightful volumes done in his splendid literary style. The one is a volume of short biographies and the other a volume of episodes from Brethren history. They, like his earlier work, contribute to an appreciation of the historical heritage of the Brethren people.

The church of Dr. Flory's childhood meant almost nothing in the life of children and youth. He, therefore, took little account of it until he entered Bridgewater College. Here, as a young man of twenty-three years, he was confronted by the church and was baptized on January 18, 1889, by Elder P. S. Miller. Chosen to the ministry by the Bridgewater congregation on April 14, 1906, he was ordained to the eldership in 1917. He served the church in many capacities. He was elected moderator of the district conference repeatedly. He was chosen as a member of the

Standing Committee ten times. He served on the General Education Board of the church from 1912 to 1928 and as a trustee of the Bethany Biblical Seminary from 1932 to 1946. He served as the secretary of the board of trustees of Bridgewater-Daleville College from 1920 to 1946 and as the elder of the Bridgewater congregation from 1920 to 1946. He served as a leader in youth camps for many years. He conducted funerals, performed wedding ceremonies, served as a lecturer and instructor in conferences, institutes, and conventions, and was called upon frequently to serve on Conference committees when reconciliation between contending groups was sought. In times of tension and confusion he kept the main goal of the church in clear focus. In times of storm he was a beacon which helped keep the church on her true course.

The home life of Dr. Flory was an inspiration and blessing to the college community. He was married on August 12, 1897, to Nannie Coppock, of Ohio, a classmate of his at Bridgewater College. Her death in less than a year fell with stunning effect upon his life. His second marriage, on August 18, 1908, to Vinnie Mikesell, also of Ohio, has proved to be a long, happy, and blessed union. They have reared five children of sterling worth—Susann, John S., Jr., Robert, Janet, and Margaret.

The life of Dr. John S. Flory has been invested in Bridgewater College more completely than is usually possible in the lives of men and of institutions. There the greatness of his spirit has been poured out in the "vineyard of young lives" and there his spirit will live on and on. Those who have known and loved that institution and have labored for its progress and welfare will pray without ceasing that the spirit of greatness revealed in the life and labors of John Samuel Flory may find an eternal sanctuary within the "walls and storied halls" of their alma mater.



Edward Frantz

1868 —

HARRY A. BRANDT

As an able teacher and honored editor, Edward Frantz was successful in two careers. He was born on a farm near New Carlisle, Ohio, June 21, 1868. Of the four children born to Henry and Sarah Jane Leedy Frantz, two grew to maturity. The Henry Frantz home was typically Brethren in heritage and atmosphere. The children were in the sixth generation from Michael Frantz, one of the able men in the early days of the Brethren in America. On the Leedy side there was comparable piety and industry.

The Frantz home was in the bounds of the old Donnels Creek church of Southern Ohio. It was the frequent overnight stopping point for ministers keeping preaching appointments in the more northerly portion of the state. These godly men were much too engrossed in discussing the work of the church to note the thoughtful boy who listened to their words. The increasing responsibilities of Edward's father as minister and elder could not help but influence the son.

It must also be remembered that the times were ominous in the life of the church. The first of fifty-four Annual Conferences which Edward Frantz attended was the one held at Milford Junction, Indiana, in 1882, which considered and adopted the Berlin report. The circumstances and discussions of this meeting were never erased from the mind of this youth of fourteen.

School was an early and pleasant experience, thanks to understanding teachers. This good fortune stimulated the keen mind of the boy from the farm, encouraging him to carry on through high school, from which he graduated in 1885. Then one day there came from Virginia a friend of the family, Samuel H. Myers, who had much to say about educational opportunities at Bridgewater College. The story of the visitor appealed to the son in the home; nor were the parents too hard to convince that a year at college would be a good thing. So when schooltime came around again this youth from Ohio was off for Virginia. He liked college so well that he stayed on for four years of work, returning in 1890 with no little learning and a rather special interest in Miss Effie Wine, also a student at Bridgewater College.

In the fall of 1890 Edward Frantz became professor of mathematics in the new Brethren college at McPherson, Kansas. In December of this year the young mathematics professor made a hurried trip to Virginia, where in spite of a snowstorm and resulting transportation difficulties, he was able to claim Miss Wine as his bride on December 24.

Two years were spent as a teacher of mathematics; but meanwhile, or in 1891, Edward Frantz had been elected to the ministry in the Church of the Brethren. Feeling the need for special training, and desiring the best, he spent the school years 1892-1895, with two brief returns, at the University of Chicago Divinity School. This training was fitting preparation for his return to McPherson College in 1895 as teacher of ancient languages and Biblical literature. Then came full responsibility as president of the college and professor of Biblical languages and literature for the years 1902-1910. During these eight years the new president gave himself so unstintingly to carrying the double load of administration and teaching that a rest and change became advisable. The Frantz family of five, there being three

children—Ruth (Mrs. Robert Burton), Harper, and Fidelia (Mrs. Harlan Yoder)—moved to California in 1910. After a few years of outdoor activity, Brother Frantz resumed educational work, this time as president of La Verne College.

But hardly was this task well begun before another and wider opportunity was presented. The time had come to select new editors for Church of the Brethren publications, and especially for the *Gospel Messenger*, the official organ of the denomination. Concerning the opportunities and men required, Chairman H. C. Early of the board making the selection had this to say: "The *Gospel Messenger* is to serve especially the men and women of the church. . . . It is to lead therefore, as an investigator and teacher of matured thought, keeping abreast of the best and most advanced thought of the age. . . . Our boys and girls are in school, many of them in high schools and colleges. . . . In the light of these conditions it is as clear as day that our editors must be men of learning, to say nothing of high Christian character."*

How truly the man and the hour had met can now be viewed in retrospect. For twenty-seven years Edward Frantz served as editor of the *Gospel Messenger*, thus rounding out a second successful career. The years from 1915 to 1942 were difficult ones in which to be the editor of a church paper. It was a period of ferment and change in both church and state. The problems confronting the new editor in 1915 were soon heavier than even the keen chairman of the selecting board had anticipated. With our young people trooping off to college, and with war sharpening problems, there was real need for interpretation and constructive evaluation.

The new editor accepted his assignment with a mingling of courage and humility. Trained to the scholar's

**Gospel Messenger*, November 6, 1915, page 713.

approach to a problem, and skilled in the art of teaching, he turned this training and these abilities to the demands of editorial writing and public speaking. As a frequent and effective preacher, whether in a local church or at Annual Conference, he still was something of the teacher and felt himself in another and larger classroom. Naturally there were similar echoes in the writings of this editor drafted from college halls. But this all made for order, clarity and warmth in what was presented.

When Edward Frantz came to the editorship of the *Gospel Messenger* he inherited a tradition of emphasis on the newsworthy and more personal aspects of church life. The periodical was then a kind of weekly family letter. But he was not to be satisfied with a denominational newspaper, popular and useful though this had been. There were life problems pressing for treatment in thoughtful essays and in finished factual articles. The editorial and forum departments of the paper soon contained more of this kind of writing, while the rest of the paper continued the more informal and news types of writing which carry the more popular appeal. In the nineteen thirties the *Missionary Visitor* was recombined with the *Gospel Messenger*, the format of the periodical was changed to that of a magazine, space was assigned to the work of the various agencies of the church, and a popular church club subscription plan was adopted and pushed to the point that subscriptions reached new high levels.

Many feel that the most significant contribution of Edward Frantz was not in the mere enlarging of the circle of *Gospel Messenger* readers, not in encouraging the more literary types of writing, not in broadening the intellectual point of view, perhaps not even in the dynamic exposition of the Christian way of life. These were the more obvious and expected emphases. The greater contribution was a more subtle and less conspicuous achievement. There are

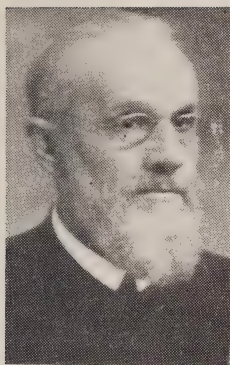
not many who realize how throughout the twenty-seven years he spent in the editorial chair Edward Frantz labored unceasingly to keep the peace of the church in the bonds of reason and love. The times were such that divergent points of view were many and were sincerely held. But the editor strove for mutual respect where there was diversity of opinion, or for that ultimate brotherhood in which men of differing gifts and outlook achieve a kind of symphonic unity. That there was no serious deflection in those twenty-seven years is most certainly due in no small measure to the considerate and constructive editorial policy of the *Gospel Messenger*.

The first year of retirement was partly spent in the preparation of materials for a book entitled *Basic Belief*. This volume contains the substance of what Editor Frantz had been saying through the years on doctrinal themes. It is a series of short talks on the way of life as it seems to the author. The book is simple in outline, inviting and clear in thought, more profound than at first appears. The brevity of the title suggests the concise, direct and penetrating approach of the author. The book is a fitting summation to a unique and effective editorial ministry. A paragraph from the last chapter of *Basic Belief* can be made to epitomize the author's life philosophy:

"Whether Christian faith can survive the terrific strain put on it by a world at war is a vital question but it is not new. It is essentially the same question now that Jesus faced when he wondered whether his coming would find faith on the earth. He himself answered it by his own teaching and practice. His kingdom is not of this world. It uses weapons of a different and more powerful kind. They are mighty through God. They cast down imaginations and bring thoughts into captivity. So his apostles answered the question and so the prophets had answered it long before. Of the increase of his government there shall be no

end and his government would not use the instruments of war. They would be good only for fuel of fire. Evil is overcome only with good. Christian history to date has confirmed this answer. The faith of our fathers is living still, in spite of dungeon, fire and sword."

This sketch would hardly be complete without some reference to the lifelong interest of Edward Frantz in the cause of world peace. He lived through two world wars and the trying times between. But of man's brightest dream he wrote: "The way of the good life is the way of persuasive goodwill, not the way of coercion by violence. . . . The weapons of the warfare which wins lasting victories are not carnal but they are mighty through God. They do what four-ton bombs cannot. They overthrow imaginations and bring thoughts into captivity to the obedience of Christ. . . . They destroy enemies by making friends of them. They bring peace on earth because they are made of goodwill toward men."



Samuel H. Hertzler
1853 - 1936

RALPH W. SCHLOSSER

Elder William Hertzler, a prominent elder in the Eastern District of Pennsylvania from 1868 to 1896, who frequently served on district boards and on Standing Committee and as district moderator, was the devout father of Elder Samuel H. Hertzler, the subject of this sketch. Elder S. R. Zug in describing the characteristics of Elder William Hertzler has stated very accurately the type of man seen in Elder Samuel H. Hertzler. He writes: "He was a man of convictions and was willing to maintain them, not in an overbearing, but in a modest, quiet way. It took good, sound reasoning to move him from his opinion, but when convinced of an error he would yield like a man and not try to defend his error against better knowledge. If he noticed trickery or deception in anyone concerning church work, he was not slow to reveal it." Such was the nature of Elder Samuel H. Hertzler, known to many Eastern brethren as "Uncle Sam."

He was born on a farm several miles northwest of Elizabethtown, Pennsylvania, on September 24, 1853, and spent his early years helping on the farm. Of a studious nature, he prepared himself by home study to enter the teaching profession, which he followed for twelve years in the vicinity of Elizabethtown. During this time he was married to Annie Shank; to this union was born a son, their only child, who died at the age of twelve. His second mar-

riage was to Mary Ziegler, of Royersford, Pennsylvania. At the age of twenty-eight he united with the church. In 1897 he was elected to the Christian ministry, was advanced to the second degree (as was the former custom) in 1899, and in 1904 was ordained to the eldership in the Elizabethtown congregation.

When he was forty years of age he became a partner in the mercantile firm of Hertzler Brothers in Elizabethtown and remained in business until 1928 when the partnership was dissolved. From that time until his death on March 7, 1936, he gradually gave to others his remaining responsibilities in church work and spent most of his time in reading, which was his favorite pastime.

Before the turn of the twentieth century and for some years afterward the custom of the church in Eastern Pennsylvania was to elect all ministers by a congregational vote. And of course it was to be expected that a young man with teaching ability and success in business, one who at the same time showed a love for the church, would sooner or later be elected to the ministry. In his early ministry Brother Hertzler showed a strong leaning toward expository preaching and thus helped to set the patterns of thinking for the church relative to her fundamental beliefs. He was a pioneer in Sunday-school work, which was not looked upon with much favor in the churches of the district in the early nineties. But he had the courage of his convictions and advocated the establishment of Sunday schools as he had opportunity in public services and in council meetings, where the question was frequently aired. He consented in 1898 to be the first district Sunday-school secretary for Eastern Pennsylvania and served a term of three years.

In 1904 he was elected as the assistant elder of the Elizabethtown congregation and served in this capacity with Elder S. R. Zug until 1912; then he became the elder of the congregation. His wise leadership was responsible for

the rapid growth of the congregation to a place as one of the largest in the district. He resigned the eldership several years before his death when he felt his strength declining. Because of his fairness and good judgment he was called to serve as elder-in-charge of a number of churches and was present at the organization of nearly a dozen new congregations. Few elders of the district were as well versed in the polity and procedure of the church as he was. During his lifetime of service for the church he served on practically every board of the district and was much used on committees to churches, especially for the adjustment of difficulties. For this type of work he also served on a number of Annual Meeting committees. His ability to see both sides of a question was outstanding and he generally found a way to effect a compromise that brought satisfaction to both parties. He was repeatedly selected by the district as a Standing Committee delegate. In this body at Conference his opinions carried weight because of his sense of fairness.

When the Eastern District of Pennsylvania contemplated the founding of a college within the district he was in the forefront from the very beginning of the enterprise. After a decision was reached by a committee to locate the college at Elizabethtown, a number of meetings of the committee were held in his home in Elizabethtown. It was here that the names *Conestoga College*, *Mack College*, *East Penn College*, and others were under consideration. These names were all discarded finally and *Elizabethtown College* was selected as the name of the new institution. When the first board of trustees was chosen Brother Hertzler was named and asked to serve as a member of a committee to secure a charter. Elder Jesse Ziegler was elected as president of the board and served until his death in 1918. Then Brother Hertzler, who had shown a most active interest in the new institution, was elected to head the board. He served untiringly in this office up to the time of his death in 1936.

Many were the discouraging events during his presidency of the board. He spent many days among the members of the churches soliciting funds to keep the buildings in repair, to provide additional buildings and equipment, to make possible the payment of faculty salaries, meager as they were, and to convert opponents of the cause of Christian education to its support. In the midst of all these discouragements and this opposition he never lost hope nor the happy twinkle of his eye. Many would have given up all at times, but not Uncle Sam.

From this account of his labors in church work and in the college enterprise his spirit is very evident, but it remains to see him more intimately as a student of public affairs, as a preacher, as a church administrator, and as a friend.

To visit Brother Hertzler in his home and to begin a conversation concerning public events showed him to be conversant with current governmental policies, with economic problems, with scientific progress, and with ecclesiastical happenings. He comprehended keenly what he read and had a mind of his own regarding the actions of Congress and of the state legislature.

In his preaching he always manifested a careful analysis of his materials and a logical presentation. Most of his preaching was expository. As one listened to his sermons there first came a description of the setting of his chosen passage of Scripture. Some hearers felt that this phase of the sermon was at times too extended but for those who patiently listened a wealth of information was received. Then he would delve into a careful definition of the words of his chosen verses and reveal the spirit of the passage. "How appropriate these words are for us today!" he would say and then strike home to the consciences of his hearers. All left the service feeling that they had fallen short of the mark but they were not without the assurance of a power

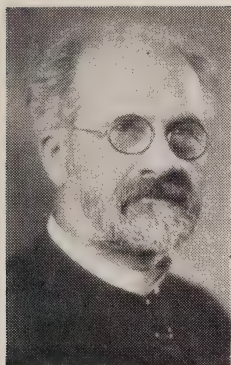
to help them to do better in the future. His voice was not very strong but his articulation was clear. At times he would be gripped by an emotional desire that revealed the impulse of God's Spirit. Frequently his sense of humor came to the front. More than once he stated to friends that one of his difficulties in preaching was to keep his sense of humor sufficiently in the background. He believed in solemnity and dignity in the pulpit. When in the midst of deep thinking his brow would wrinkle, then his hand would pass over the top of his head, a twinkle would appear in his eye, and words of wisdom would be spoken. On many a deadlocked occasion in churches and in Standing Committee there were those who watched for that wrinkled brow and twinkling eye. He generally found at least a proposed solution for problems.

In church administration he had few peers. He was conversant with the polity of the church and knew from memory the decisions of the Annual Conference on most questions. In the business sessions of district meetings it was hardly necessary to have the minutes of Annual Conference or those of the district. His memory was phenomenal. When new problems arose he generally could find a precedent in a rather similar case and knew what was deemed best in that instance. He never aimed to foist his opinions on a group but did aim at giving constructive leadership in difficult crises. To a few this did seem like politics, but it was in reality statesmanship and good diplomacy. He possessed the art of seeing a problem in its entirety and never seemed weary of hearing both sides of an argument. When a congregation had taken a vote he always worked with the majority, believing that if a mistake had been made, it could be corrected by a reconsideration according to the legitimate channels of church government.

But those who knew Brother Hertzler best will remember him above all as a sympathetic friend. He was a

lover of little children and many paused in the church aisle to shake his hand, see his smiling face, and hear his cheering word. Everyone felt like going to him with a problem because of the assurance of receiving a genuine hearing. His wide experience fitted him to understand feelingly difficulties, anxieties, and problems of all kinds. He knew how to warn, how to advise, how to comfort, and how to reprimand. The hearer would leave his home wiser for having come and more courageous to face his task. Many a young person received the kindly advice of a father in Israel so as to make a right decision regarding a lifework and a life companion. The visitor in his home always departed with a feeling that something was learned and that help was in sight. If the visitor did not find a lead for conversation Brother Hertzler soon found one and the conversation would be in progress. In all of his conversation his convictions were always an integral part.

Such was the nature of Brother Hertzler. He has stamped his personality upon many who today still cherish the rich memory of his manner of life. May we all take renewed courage from this saint of God that the church of the future may make true progress.



Emanuel Buechly Hoff

1860 - 1928

WILLIAM M. BEAHM

"I'd rather prepare ten years and work two years effectively than to work twelve years without adequate preparation."

These are the words of a man who was deeply hungry for truth and who felt that knowledge of truth is a good preparation for effective work. He believed in hard study to learn the truth and he regarded the Bible as especially deserving such study. Few people put as much preparation and study into their work as did the subject of this sketch. For forty-three years in the Christian ministry and for twenty-five in the classroom as a Bible teacher he poured forth the fresh fruit of constant study and rich learning.

Emanuel Buechly Hoff was born on a farm near Wooster, Ohio, on December 21, 1860, to John B. and Mary Buechly Hoff. He grew to manhood on a farm near Waterloo, Iowa. Here he showed a keen interest in machinery and carpentry and was also keenly interested in books. He attended the Prairie Home Seminary in Waterloo in 1880-1881 and was a successful schoolteacher for several years.

He attended Mount Morris College and graduated in 1886. There he was known as an ardent and able student who was also affectionate and human, always ready to help anyone in need. Following college he spent three years at home in private study, with special attention given to a deep and thorough knowledge of the Bible. In this period he

showed the independence and perseverance which marked his lifelong study of the Bible. Later on, from 1897 to 1899, he attended the Divinity School of the University of Chicago, where he was able to satisfy at a more advanced level his hunger for Biblical knowledge. He studied under great scholars of the Old and New testaments and became known by them as one of the most able interpreters of the Scriptures, being also versed in their original languages. He was always eager for adequate preparation in study and warned against the siren voices of immediacy. "Remember," he used to say to his students as they would be considering some call in the midst of their studies, "you are not responsible until you are prepared." While he held lightly some of the procedures of formal education, he was a lifelong student and Biblical scholar. The thoroughness of his scholarship and the significance of his work were recognized by the bestowal of the following honorary degrees: Master of Arts, by Manchester College (1914); Doctor of Sacred Literature, by Bethany Bible School (1917); Doctor of Divinity, by McPherson College (1927).

In 1901 and 1902 he went on an extended tour to the Mediterranean countries and spent a long period in Palestine. Here he studied the Bible in terms of the geography and the culture of the Holy Land, and ever afterward there was a new note of concrete vividness and authenticity to his teaching and preaching. It was on this trip with Albert Cassel Wieand that they came to final agreement about the major project of their lives. On December 21, 1901, on his own forty-first birthday, he made this entry in his diary: "Stayed an hour or more under an olive tree on the side hill overlooking Bethany. Here we read the Scriptures and had prayer and christened 'B.B.S.'" Thus was begun Bethany Bible School in the quickened and devoted hearts of these two men. Four years were to pass before their vision took concrete shape.

Meanwhile Emanuel B. Hoff had established a home and had begun some preliminary lines of work. On June 18, 1889, he had married Anna Gockley of Manhattan, Illinois, at the home of D. L. Miller in Mount Morris. They were privileged to spend less than two years together but spent much of it in Iowa frontier churches in the work of the Christian ministry, to which he had been called in 1885. One son, Ernest, was born to them. In April 1891 Anna died from prolonged illness while they were living in McPherson, Kansas.

After further itinerant preaching and Bible teaching, he married Ida Wagner of Franklin Grove, Illinois, in September 1894. To them were born two boys, John Luke and Amos Harper. Brother and Sister Hoff sought service as missionaries to India but were prevented by health limitations. A period of pastoral work, from 1895 to 1897, was spent in the newly established congregation in Des Moines, Iowa. After the two years of study in Chicago, he was called to North Manchester, Indiana, as dean of the Bible school in Manchester College. After the interval of Holy Land travel he became the pastor of the church on Hastings Street in Chicago. Here he served until the establishment of Bethany Bible School on October 3, 1905. This was the beginning of his major work in life as associate president and teacher of Bible. For the next twenty-three years he labored unstintingly in a career for which he had been preparing for twice that length of time.

Bethany Bible School began in a frame house owned by the Hoffs on Hastings Street. It was just across the street from the Church of the Brethren. He describes the beginnings in these words: "We dug out the basement there for a dining room. We fixed up the upstairs for our school room, and some of us lived in the story below, and then we crowded ourselves into the basement and left the other half for storage and for the rats—more rats than storage,

however." The Hoff library was made available to the school of thirteen students. The school grew rapidly and in 1909 it was moved to the present location at 3435 Van Buren Street. Brother Hoff taught for thirteen years without salary and gave considerable amounts for scholarship funds and buildings in addition.

His big contribution, however, was through his work as a Bible teacher. All his devotion to the ministry of the gospel and all his rich and ripe scholarship were now brought to the classroom. Brother Paul Mohler wrote thus of Brother Hoff's teaching: "Bethany was the medium through which Brother Hoff served the church which he loved supremely. He was not at home in the larger assemblies of our Brotherhood. Every interest of the church was dear to him, but he required a medium through which to reach the greatest number with the greatest good. He found this in the school. His classroom was his throne from which he thundered forth to the ends of the earth, messages of grace and power. Never to be forgotten are his many fervent appeals, poured into the hearts of his pupils." It will be well to note some of the characteristics of his teaching.

For one thing, he handled the Bible reverently, with absolute confidence in its trustworthiness and deep respect for its authority. He believed not only in the inspiration of the original human authors, but also in the inspiration of those who transcribed the original manuscripts and in the inspiration of those who translated the Bible into the thousand tongues of today. He believed in the superintendence of the Holy Spirit over the process of canonization. And he believed in the need and availability of the Holy Spirit to those who read and teach the Bible today. "None of us have any right to dare to administer the words of eternal life excepting as we do it under the power and inspiration of the Holy Spirit."

He let the Bible speak for itself. Instead of trying to impose any scheme of interpretation on the Biblical material he sought always to let the various parts of the Bible throw light on one another. By exhaustive use of a concordance and word studies, he sought to discover what the Bible was itself meaning to say. All his life he worked at such researches. He felt that each passage was to be interpreted in the light of its own context: first by the narrow context of paragraph, chapter or section of the book being studied; and then in the broad context of the Bible as a whole, looking at every other text on the same subject in the whole Bible.

His teaching was free and informal as well as stimulating and effective. He would occasionally appear in class in carpet slippers. He did much to arouse eager inquiry into the Bible text rather than to impose a series of his own beliefs. Students received from him both stimulation and a method of further inquiry.

His teaching was constantly punctuated by humor and by epigrams and pithy points which stuck in the mind like barbed arrows. Here are a few samples:

"When the Word of God has spoken, I have nothing more to say. . . . Decide the issues of life in the sunshine rather than in the fog. . . . Each day lays a tribute on our eternal destiny. . . . Some sermons are mostly introduction with nothing to follow—big porch and little house. . . . It is a fearful thing to fall into the hands of the living God. It is more awful to fall out of his hands. . . . It is not necessary for me to live. It is necessary that I be true. . . . A person who believes without evidence is a fool. One who will not believe when he has evidence is a mule. . . . Praise is better than a kerchief for drying tears—it saves washing. . . . Our teaching and preaching are inspired only when they are in line with Bible truth."

His teaching was commanding and widely influential. He was able throughout his career to command the respect

and the response of the highest kind of minds as well as of those less favored. His sincerity and fervor carried over and engendered enthusiasm among all those who heard him. Men have gone out into all avenues of church work with a fresh, free, and fruitful view of the Scriptures and they have been spared many vagaries and hobbies of speculative interpretation. Through many Bible institutes and written articles, Emanuel B. Hoff did much in his generation to keep the Church of the Brethren true to her original Biblicism. He has shown them all afresh what a marvelous mine of truth and power is to be found in the Scriptures by the sincere, devoted, and competent student.

Such was the life and career of Emanuel Buechly Hoff. A son of sturdy farmer stock, reared in a godly and pioneering home, called to the ministry of the gospel, devoted to the church and to the Bible, he dedicated all his energies and gifts to the work of Bible teaching. His eagerness for truth and patience in learning it, combined with skill and fervor in imparting it, made him an unusual and cumulative power for good. The angel of death touched him suddenly on December 28, 1928.

"I'm not going to stop learning when I get to heaven. Heaven is a continuation of our life here. If I knew I was going to die tomorrow, I'd still study today; for the more I learn here the more I'll have to build on there."



C. S. Ikenberry

1872 —

RAYMOND R. PETERS

"From my earliest childhood I have been interested in religion" was the comment of C. S. Ikenberry as I sat in his home at Daleville, Virginia, talking with him about his long and busy life. He pioneered in the field of religious education and through that avenue has made a lasting contribution to the life of the Church of the Brethren.

The son of Elder Henry and Catherine Ikenberry of Wirtz, Virginia, Charles S. Ikenberry was born on February 24, 1872. Both his father and his mother were active church people and from them he received much of his interest in religion. More than any of his seven brothers and sisters, C. S. (all the brothers came to be known by their initials) has the characteristics of his mother. At this writing his mother is still living at the age of one hundred six and possesses relatively good health and a keen interest in life and the world about her. To know Catherine Ikenberry provides some insight into the characteristics and achievements of C. S. He was married to Minnie Layman in 1901. They were blessed with three children—Miriam (deceased), Cecil, and Dorothy (Mrs. Curtis Miller). Brother Ikenberry's first wife died in 1934. Four years later he was married to Margaret Easterling.

His interests and activities have been varied. Although he had an early desire to become an orator, he discovered

by experience and on the advice of a counselor that he would do his best preaching at the blackboard. Through his teaching, with the use of blackboard illustrations, he has endeared himself to hundreds of students. He gave thirty-three years to the teaching profession—three years at Manchester College and thirty years at our school in Daleville, Virginia. His pioneering spirit has led him into many business ventures in addition to his teaching. He has been interested in farming, horticulture, canning, building, and, more recently, in growing flowers. Some of these ventures did not prove successful, but on the other hand many of his achievements were the result of his pioneering spirit and his willingness to try out new ideas.

Early encouragement in the direction of a life emphasis on religious education came to C. S. when he was asked to speak in a special Bible term on the value of the Sunday school. One elder of the district was so impressed by this presentation that he nominated C. S. for the position of district Sunday-school secretary. This first venture in leadership in the church led him on to the many activities and responsibilities which he carried in the years that followed. After he had attended Daleville College and Bethany Biblical Seminary his interest in religious education took him on to Boston University, where he received much inspiration from Dr. Walter S. Athearn, who did pioneer work in and popularized the religious education movement in America.

Brother Ikenberry's scope of church activities has been broad. He served as elder of his home church at Daleville, Virginia, from 1924 to 1947. For sixteen years he served as Sunday-school secretary for the First District of Virginia. He also served two terms on the music committee, on the ministerial board, and on the board of Christian education of First Virginia. He was chairman of the council of boards of the district for a number of years, four times

moderator of the district conference, writing clerk four times, and representative of the district on the Standing Committee four years. He was also elder of the Central church, Roanoke, and of the Troutville congregation.

Many people throughout the Brotherhood came to know C. S. Ikenberry in his relationship to the General Sunday School Board, later known as the Board of Religious Education and still later as the Board of Christian Education. He was elected to this board in 1917 and served continuously until 1942. A large share of this time he was either the vice-chairman or the chairman of the board.

During the early years of the General Sunday School Board, the board members carried major responsibilities in the program of religious education throughout the church. As a member of this board Brother Ikenberry examined and edited literature for the training of Sunday-school teachers, interviewed the American Baptist Publication Society on graded lessons, served on the Annual Conference program, interviewed Ruth Shriver, who became the first children's worker for the church, and with C. H. Shamberger drew up a resolution asking for the reorganization of the boards. He also served on committees which brought recommendations for the employment of fieldworkers in given groupings of districts, conferred with college officials on the inclusion of teacher training courses in our schools and colleges, employed several fieldworkers, prepared leaflets on the selection of texts for daily vacation Bible schools, studied the standards for daily vacation Bible schools, planned retreats for Sunday-school workers, and drafted plans for the transfer of publication responsibilities from the Brethren Publishing House to the General Sunday School Board. For many years he served on the curriculum and finance committee of the board. He also represented the Board of Christian Education on the Fraternal Relations Committee.

During his period of service on the Board of Religious Education, he published three books: *The Daily Vacation Church School, Organization and Administration of the Church School*, and *Motives and Expression in Religious Education*. All of these books had a wide distribution among our own people and the third received attention beyond Church of the Brethren circles.

C. S. Ikenberry was one of the pioneers in the regional organization program of our church. He was responsible for forming a regional organization of religious education in the Bridgewater-Daleville territory. During the thirties he served as vice-chairman of the regional council. He was also the founder of the *Southeastern Herald* and served as its editor for eleven years.

C. S. was one of the early promoters of the daily vacation Bible school. On his own initiative he promoted a number of schools in First Virginia and Southern Virginia in order to test their validity and to discover their place in the life of the church. His experiments proved satisfactory and he then became influential in getting a number of young men and women to spend their summers in this work throughout his section of the Brotherhood. His book, *Motives and Expression in Religious Education*, was used by many of the teachers in these earlier daily vacation Bible schools.

Before he ever heard of one, Brother Ikenberry had a desire to set up a church camp. With the help of two ladies he sponsored a camp for fifteen intermediate girls on Tinker Mountain near Daleville, Virginia. Housing was provided in small tents made from materials which he had purchased. Later, organized youth camps were held at this same spot, which came to be known as Camp Lamont. C. S. was the promoter and sponsor of these camps from 1924 to 1927. In 1927 a group of interested people set up a committee to find a new camp site. The site near Nace,

Virginia, now known as Camp Bethel, was purchased. He served as the chairman of the board of trustees of Camp Bethel from its inception until 1948, when he was named chairman emeritus. Through all these years he took an active part in setting up and promoting the camps and usually made one or more visits to every camp while it was in session. He, indeed, is the father of the camping movement in the Southeastern Region. Literally thousands of campers are indebted to him for his pioneering and far-sighted leadership in the camping movement.

Throughout his life C. S. Ikenberry has possessed two outstanding hobbies. Music has been one of them. In fact, his first teaching experience on a college level was in the field of music. For many years he directed the choruses and the group singing in the institutions in which he taught. As a congregational leader he was appreciated by all. His second hobby, that of growing flowers, has led to an avocation. He states that he received his love of flowers from his mother. This hobby has proved to be not only an interesting but also a profitable venture. For the past decade or more he has been going to Florida during the winter and growing gladioli. This enables him to serve his customers both summer and winter. He and his wife have organized their program so that they may be free for travel and vacationing. They spent the summer of 1951 traveling and visiting with relatives throughout the United States and in attending the Annual Conference held at San Jose, California.

C. S. Ikenberry has lived a busy life. At one time during the height of his career he was serving on twenty-seven boards and committees of the church—on local, district, regional, and Brotherhood levels. He has followed a deliberate pattern of retiring from his work. At the age of seventy he asked to be relieved from some of his activities, and gradually he has given up official connection with most

of the work in the church. This process was gradual and much of it of his own desire. He is happy, but confesses that at times he is lonely, especially as he goes to conferences now as a spectator rather than as an active participant.

Brother Ikenberry's advice to younger churchmen is: "Get new ideas and try them out. If they prove to be worth while, push them hard. Don't be afraid to venture. Keep growing. Don't get involved in too many things at one time. Give your life completely to your chosen field. Share your resources freely with good causes." With this advice backed up by a long life of usefulness, the influence of C. S. Ikenberry should continue to bless present and future generations.



Daniel Webster Kurtz
1879 - 1949

FLOYD E. MALLOTT

Daniel Webster Kurtz was born in Hartville, Ohio, on October 9, 1879, the twelfth child of Elder John and Mary Bollinger Kurtz.

A farmer boy, he was not encouraged to go beyond common school. However, his desire for further learning led him to attend several colleges and universities. In 1908 he graduated from Yale University having earned both a Master of Arts and a Bachelor of Divinity degree. His outstanding abilities were early manifested. At Yale his brilliancy, coupled with hard work, won him a scholarship for study abroad. In 1909 he studied at three German universities: Leipzig, Berlin, and Marburg.

While at Yale, D. W. held a preaching charge in a Congregational church near New Haven, and there became acquainted with a young lady named Mary Wheeler. Later, when a student at Leipzig, he proposed to her by letter in the words of Naomi (Ruth 1:11), and she replied with the words of Ruth (Ruth 1:16). They were married on September 7, 1909. To them were born three sons: Wheeler, Royce, and Bernard.

After their marriage they took the pastorate of the First church, Philadelphia, in March 1910. D. W. had been called

The writer gratefully acknowledges the assistance of Byron E. Dell, who, as a part of one of his courses in Bethany Biblical Seminary, did extensive research in the life of D. W. Kurtz.

to the ministry by the Huntingdon church, Pennsylvania, in 1904 and advanced by the Brooklyn church, New York, in 1906. He was ordained to the eldership by the Philadelphia church in May 1914.

During the summer of 1913 the Kurtzes attended the World's Sunday School Convention in Zurich, Switzerland, and toured the Holy Land, Egypt, and Europe.

In 1914 Dr. Kurtz resigned from the church in Philadelphia to become the president of McPherson College, in which capacity he served for thirteen years. In 1927 he went to the pastorate of the Long Beach church, California; there he was pastor and elder for five years. When Bethany Biblical Seminary was in need of a new president in 1932, Dr. Kurtz was secured. For a half-decade he gave himself unreservedly to that institution, feeling at the end of that period compelled to resign because of poor health. In 1937 he took the pastorate of the college church at La Verne, California.

In June 1943 Dr. Kurtz suffered a stroke. He tried to carry on his pastoral work but found it very difficult. During the last year of his pastorate an assistant pastor was secured. On November 22, 1949, he passed from this earthly life.

From his early years Dr. Kurtz was keenly interested in the field of education. He taught in country schools before entering college. Later in Juniata College he taught Greek. His interest in education is further evidenced by his acceptance of the presidency of McPherson College at the age of thirty-five.

As president of the college, Dr. Kurtz was popular and well liked. He was always approachable and willing to take time out of his busy work schedule to counsel with students. They were welcomed to his home. He was very congenial and common in his relationships. His outstanding abilities as a teacher and a lecturer won respect.

Although Dr. Kurtz did not enjoy handling administrative details, the college moved forward remarkably during his presidency. The enrollment trebled, and the endowment increased from not more than one hundred thousand to four hundred thousand dollars. Probably more significant is the fact that he gained for the college a higher reputation and wider recognition. When he began his work there the institution was a poor, struggling college, scarcely known outside the city of McPherson. During his administration three new buildings were added to the campus.

As president of Bethany Biblical Seminary, Dr. Kurtz did much to "sell" the school to the church. Bethany had been struggling during those years of depression and low enrollment. Dr. Kurtz went out to many of our churches and gained support for the seminary. He kept Bethany going, during those difficult years, by his indomitable spirit. Refusing to be labeled as either modernist or fundamentalist, he preferred to be known as evangelical. Thus he was able to interpret the Christian faith to nearly all our church people.

At Bethany Dr. Kurtz was again popular with the students. He was a strong teacher. An alumnus of McPherson and Bethany, who attended the University of Chicago and Yale University also, says that he never found a teacher who surpassed Dr. Kurtz and found few his equal. Others, who had never been in Dr. Kurtz's classes in either McPherson or Bethany, are generous in their praise of his teaching in the churches. One aged minister said that he was unexcelled as a Bible teacher.

Dr. Kurtz taught systematic theology—and he was very "systematic" in his teaching. He would list his points in one-two-three fashion, using a fairly simple vocabulary. He quoted much, especially from German writers, and used Greek and Hebrew freely. His teaching style was the short, staccato emphasis. His humor was much in evidence, and

his students were thrilled with his classes. One student gives this tribute to Dr. Kurtz: "I sincerely believe he was one of the greatest Christian educators of his day."

Dr. Kurtz was not only a great educator; he was also a great preacher. During the first ten years of his McPherson presidency he became known as a very strong preacher among our churches of that area. He was effective as a preacher because he went to the root of things and was a discerning interpreter of theology to the common man. Some say that he was our greatest theologian in his day. So outstanding was he as a preacher that he was invited to serve on the National Preaching Mission sponsored by the Federal Council of Churches.

Many of Dr. Kurtz's sermons were lengthened to become lectures, and many of his lectures were shortened to become sermons. Perhaps his most outstanding sermon is the one entitled *The Symphony of Life*, which was published in book form. His book, *The Gospel of Jesus*, is a series of sermon-lectures. He had nearly one hundred sermon-lectures that he could give on a few minutes' notice.

Because he was an outstanding preacher, it follows that he would receive many calls to the lecture platform. It was in the lecture halls that he spoke to many of his largest audiences. His was the day of chautauquas, and for these he was much in demand. He probably could have become one of the most famous lecturers in the world had he chosen to leave the Brethren fellowship. Even the common people heard him with admiration and understanding. While president of McPherson College, he was often called downtown to be the main speaker at conventions held in the city. He probably did more than any other Brethren leader of his time to carry Brethren ideals and viewpoints to circles outside our church. One person, who heard him often, said in tribute: "I believe he was one of the greatest platform men of his day."

Dr. Kurtz had a terrific drive. When he went after something he did so with all his might. Some might think of this trait as a weakness of character, because men of that type rarely stand up for a full lifetime living this way. But whatever weaknesses he may have had, we can rejoice that he achieved a high degree of usefulness and personal greatness.

One well-known quality about Dr. Kurtz was his love for reading and the almost-unbelievable amount of it which he did. It is said that he would read a book in a half-hour before breakfast. He seemingly had mastered the rare and precious art of reading by whole pages instead of by words or sentences.

Dr. Kurtz mingled well with people. His friends knew that although he seemed gruff and blunt at times, underneath this exterior he had a loving heart. He was most generous and unselfish in helping others. One who knew him intimately said that he underwrote twelve students in the seminary. Another said that he boarded several of his nephews and nieces while they were attending McPherson College.

He had great potentialities. He may have realized this fact and sought to fulfill his powers. The heights toward which he strove, and toward which he directed all his powers, had at the center the desire to lift his fellow men to higher levels.

Dr. Kurtz made a noteworthy contribution to our church life. Very significant is the fact that he refused lucrative offers of positions outside Brethren circles; an example of this loyalty is his refusal to accept the presidency of Kansas State College. He wrote a number of books which will be a living testimony of his greatness of mind and depth of church loyalty. His pamphlet, *The Ideals of the Church of the Brethren*, has had a distribution of over seventy thousand.

He stood at the crossroads of Brethren history. We were then passing from a dominantly rural society to an industrialized urban society. Seeing this trend and its effects on Brethren life, he tried to conserve the old values and interpret them in relation to a rapidly changing society. His contribution to the Church of the Brethren at this point is outstanding.

The farther we move from the years in which a great leader lived, the more venerated he becomes. When all those who knew Dr. Kurtz are gone, future generations will be largely unaware of his weaknesses and his true greatness will stand out even more brilliantly.



John W. Lear
1870—

C. ERNEST DAVIS

John Wallace Lear, second son of Abraham S. and Elizabeth N. Studebaker Leer, was born on a farm near Morrisonville, Christian County, Illinois, on April 12, 1870. Later two sisters joined the family. John restored the original spelling of the family name, which his great-grandfather had changed to *Leer*.

The father, Abraham S. Leer, a farmer-minister and ordained elder in the German Baptist Brethren Church (Church of the Brethren), died at the age of forty when his son John was twelve years old.

After her husband's death, Mrs. Leer moved to another farm seven miles southeast of Girard, Illinois. As a farm boy, John became acquainted with hard work and other realities of life. The religious teaching of his parents and the influence of the church made deep impressions and he joined the church at the age of fifteen, under the preaching of Elder Daniel Vaniman.

On August 6, 1891, John W. Lear and Miss Martha E. Shull were united in marriage at the home of Mr. and Mrs. J. C. Whitmer, near Virden, Illinois, Mrs. Whitmer being a sister of the bride. The Lears have never had any children. They celebrated their golden wedding anniversary in 1941 in the parsonage of the Glendora, California, church and their sixtieth anniversary in 1951 at their home in La Verne, California.

After his marriage, John turned to public-school teaching. The elementary school he had attended was an ungraded rural school and there was no high school near enough to be available to the children of a poor widowed mother. However, by spending one year at Mount Morris Academy, attending three summer normal sessions, and studying at home, he was able to secure a first-grade teacher's certificate. Beginning in 1893, he taught in elementary schools for five years and in a junior high school for two years.

Three years in the schoolroom were a valuable discipline to John W. Lear for the larger service which the Lord had in mind for him. He was elected to the ministry in the Macoupin Creek church of the District of Southern Illinois in 1899, advanced to the second degree in the Lordsburg (now La Verne) church in California in 1902, and ordained to the eldership in 1907 in the Cerro Gordo church, Illinois. Election to the ministry was a significant event in the life of J. W. Lear, for it meant turning from public-school teaching to the work of the ministry. This change in direction led to a distinguished career as a churchman—a career that included pastoral service, evangelistic experience, seminary teaching and administration, and high positions and difficult assignments as an ecclesiastical statesman and executive.

Very soon the preaching ability of Brother Lear was recognized and he was called as the pastor of the Cerro Gordo church in Southern Illinois. He began his work in March 1902 and continued until November 1911. He was the first employed or paid pastor in his district, the third in Illinois, and probably the fifth or sixth in the entire Brotherhood. At first, he gave only part-time service for an annual salary of three hundred dollars, being allowed to work enough on the side to provide a living. The church soon recognized the value of his services and, after a couple

of years, placed him on a full-time salary. Since being paid for ministerial services was then a new thing in our church, Brother Lear faced some severe criticism for receiving a salary. Interestingly enough, the largest pastoral salary he ever received was twelve hundred dollars per year and free use of a parsonage, a privilege enjoyed in only one pastorate.

After serving the Cerro Gordo church for more than nine years, Brother Lear assumed the pastorate of the Decatur church, same district, in November 1911 and served until September 1918. The church made significant progress under his capable administration and a new church house was built. He gives much credit for his success in pastoral work to active deacons who were possessed of the evangelistic spirit.

It was while he was engaged in pastoral work that J. W. Lear did most of his evangelistic work. He conducted ninety-seven evangelistic meetings in fourteen states and Canada. His longest meeting lasted five weeks and the largest number of accessions in a meeting was fifty-four at Greenville, Ohio. He recalls many interesting experiences. In one congregation, the pastor did not anticipate any converts because of a large ingathering the year before, but Brother Lear built his own prospect list of one hundred people living within a radius of five miles from the church who were children or grandchildren of members, borrowed a horse and a buggy, and won more than thirty-five converts.

In 1918, at the age of forty-eight, Brother Lear made a momentous decision. He would terminate his successful pastorate at Decatur, enter Mount Morris College, complete his college work, and go on to Bethany Bible School for his Bachelor of Divinity degree. Few men of that age with an established reputation as a pastor and evangelist, high in the councils of the church, would have had either the

vision or the courage to make such a move. Perhaps the greatest example to be found in the church of the value of a formal education completed late in life grew out of that decision.

After entering the ministry, Brother Lear had decided that he needed more education. Commuting to Chicago, he took work at Bethany Bible School in 1906, while pastor at Cerro Gordo, and again in 1915 while at Decatur. He also took some courses at James Millikin University in Decatur during his pastorate there. Through transfer of his acceptable credits, he was able to graduate, in one year, from Mount Morris College with the class of 1919. He immediately went on to Bethany Bible School and received the Bachelor of Divinity degree in 1921. In 1928, Mount Morris College conferred the honorary degree, Doctor of Divinity, upon her distinguished graduate.

Graduation from college and seminary opened additional doors of opportunity to J. W., as he came to be called. While studying at Bethany, he became the interim pastor of the Chicago church in October 1920 and carried the program until September 1923. In 1921 he began teaching in Bethany and remained as professor of practical theology until retirement in 1938, at the age of sixty-eight. He served as dean of the seminary from 1924 to 1936 and had much to do with the administration of its internal affairs.

In 1923, Annual Conference established the Council of Promotion to unify and promote more adequately the program carried on by the various committees and general boards of the church, and selected J. W. Lear as the general director of the organization. The plan proved defective and Brother Lear was a leading spirit in the development of the reorganization plan that passed the Annual Conference in 1928. This provided for four major boards and for a Council of Boards. Lear was made the executive secretary of the Council of Boards but resigned in 1929 when a finan-

cial depression necessitated curtailment of staff and program. During the six years of employment at Brotherhood headquarters, Brother Lear kept a half-time teaching relationship with Bethany. During the summers he gave full time to the council.

Dr. Lear had a pleasant interlude in his work in 1935 when he spent seventy-seven days in foreign travel. The countries visited were Italy, Greece, Turkey, Rhodes, Syria, Palestine, Egypt, Switzerland, France, and England. He set a strenuous schedule for himself and saw much more than many travelers would have thought possible in that length of time. He was one man who never overworked his foreign travel experiences in his sermons and addresses.

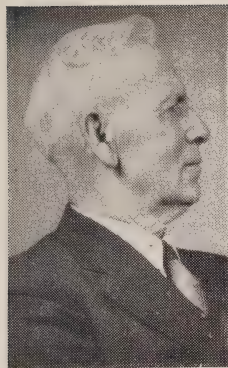
After retirement at Bethany Biblical Seminary in 1938, Brother Lear became pastor of the Glendora church, California. Here in his last pastorate he labored earnestly from September 1938 to August 1942, to repair all he could of the damage done by a split in the congregation which had occurred when the Glendora Independent Church of the Brethren was established some years before.

In 1942, Dr. Lear became the first employed executive secretary of the Pacific Coast Region. Few men of his age could have carried the heavy burdens of this office with the extensive travel involved. Much of the time he did not even have a stenographer. Mrs. Lear helped out by watching incoming mail during his absence from home, forwarding important letters, and answering some of the correspondents. Dr. Lear prosecuted his work with vigor and wise statesmanship. In 1948, the burden became too heavy and he asked for help. And yet he seemed almost like Caleb of old; his strength had not abated—rather, the work load had increased. I. V. Funderburgh became the regional secretary and Dr. Lear served two years as assistant secretary, dealing especially with ministerial placement. In 1950, at the age of eighty, he retired from regional work.

During his years of service, which overlap both ends of the first half of the twentieth century, Brother Lear has covered many assignments. He was a district board member in Northern Illinois and Wisconsin and in Southern California and Arizona. In each instance he assisted in unifying the district work under a one-board plan. His genius for organization was recognized when he was put on the important Committee of Fifteen that developed the unified General Brotherhood Board with its five commissions. He was a member of our first General Temperance Committee, served as a member of the Gish Fund Committee for nearly a score of years, and for ten years was a member of the General Education Board. He served on ten special committees appointed by Annual Conference. The most outstanding of these, in his judgment, were: the Committee of Fifteen, already mentioned; the Committee on the Dress Question, to handle a problem which threatened to divide the church, the Committee on the Basis and Transfer of Church Membership; the Fraternal Relations Committee; and the Committee on Understanding. Dr. Lear has attended fifty-three Annual Conferences, of which forty-eight were consecutive. He served on Standing Committee nine times as an elected delegate and twice in an ex-officio capacity. He was elected twice as writing clerk and three times as reader of the Conference. He served as moderator in 1927 and as alternate moderator in 1946.

Retirement from regional work did not end Brother Lear's labors. He is now serving as director of missions on the Southern California and Arizona district board of administration and also soliciting funds for the Brethren Hillcrest Homes of La Verne, California.

John Wallace Lear is a bald eagle who has achieved the spirit of a dove. The words of Job 5:26 seem like a prophecy applying to him: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."



Daniel John Lichty

1878 —

EDWARD KRUSEN ZIEGLER

Daniel John Lichty, Brethren apostle to rural India for forty-five years, was born at Waterloo, Iowa, on February 1, 1878. When D. J. was five years old, his father died. Two sisters and a brother who were older found homes among uncles and aunts. Dan and his baby sister and their mother struggled along, the mother keeping the home together through hard work and careful frugality. At the age of thirteen, Dan united with the church and was an active worker from the start. From this time on, he worked as a farm laborer, getting only a few months' schooling in the winter.

In 1897 Dan attended Waterloo Academy a few months and secured a certificate to teach. The next year he went to Mount Morris College. Here the great missionary spirit which was Wilbur Stover's legacy to the student body was powerful and appealing. Dan became a charter member of the Mount Morris College Missionary Society, which later supported him throughout his missionary career. Here at the college, too, he was called to the ministry.

While the Stovers were home on furlough in 1902, the *Missionary Visitor* published this note: "The Missionary and Tract Committee [later, General Mission Board] decided at its spring meeting to send three more workers to India, and, in casting about among the goodly number who

have indicated their willingness to go when called, selected D. J. Lichty of Waterloo, Iowa; Jesse Emmert of Huntingdon, Pa., and Gertrude Rowland of Reids, Md. Brother Lichty has been recommended by the Missionary Society of Mount Morris College, of which he was an active member, and goes to the field with the society's pledge to support him financially. Otherwise, he is under the full and direct control of the Committee."

Early in December 1902 these three and the Stovers landed in Bombay. Dan's letters to the Mount Morris Missionary Society and his frequent articles in the *Missionary Visitor* and the *Gospel Messenger* tell the story of the busy, fruitful, growing years of service which followed. His work has been of many kinds, but always with a great, single purpose—the sharing of Christ and His abundant life with the rural folk of India.

A year of language study at Bulsar gave him time to learn not only to talk with but to understand and love the Indian folk. He never learned to speak the Gujarati language with the classic purity or eloquence that some missionaries acquire. But his use of it was forceful, simple, rugged, and always backed by a great and humble personality.

In 1903 he was transferred to Anklesvar, where he helped Brother S. N. McCann with the orphanage, in which there were over one hundred boys.

A new door opened to Brother Lichty when, in the fall of 1904, soon after his marriage to Nora Arnold, his college fiancée who had come to India in 1903, they moved into the lovely hills of Raj Pipla State, twenty-five miles east of Anklesvar. Here some Bhils, rugged, gay, debt-ridden aborigines, had been baptized by Brother McCann. The Lichtys went to Vali, three miles from the station and post office of Umalla, and began a truly pioneer work. At first they lived in a thatched mud hut, dark, unsanitary and

flimsy. Soon they built a better house of bamboo and tile. Here they spent their first two terms of service, building up a Christian community and starting a small farm colony with grown-up orphan boys. As time went on, the Lichtys built a substantial but simple house, had two wells of good pure water dug for the community, and in 1915 built a beautiful church.

During these early years, Brother Lichty wrote often of the struggles, disappointments and triumphs of their work. Over and over, they were stricken with malaria; once he spent nine weeks between life and death with typhoid in St. George's Hospital in Bombay. He took the childlike, superstitious, poverty-ridden Bhil farmers and with fatherly care built them into a living church. Here, as in all his work, he showed unusual insight into human problems, and was able to bring the gospel to bear on the whole range of the human mind. Always he was concerned that the poor farmer folk should enter into a truly abundant life; so he worked on plans for credit and self-help, better seeds, crops and animals, health and welfare, education and better homes, as a part of the gospel to India's rural millions.

Brother Lichty's wide range of skills included sound knowledge and judgment in building. For more than twenty years he was the mission builder, living two years at Dahanu to build the hospital plant there, and for lesser periods supervising building in other mission stations.

On the Lichtys' second furlough, great sorrow came to Brother Dan. While they were living at Mount Morris, his good companion was stricken by the virulent influenza epidemic, and died there. He returned to India alone and spent the next four years as evangelist at Anklesvar.

On October 9, 1923, Dan and Miss Anna M. Eby, who had been in the work in the Marathi area for ten years, were married in Bombay by J. M. Blough. Immediately they went back to Raj Pipla, his long-time field, and stayed there

until 1928 as evangelists and managers of the boarding school. Then they came to Anklesvar, where they lived until 1944. Their last period of service was the final three years of their missionary career, 1944 to 1947, spent at Bulsar.

The Lichtys have known steady and satisfying success in their work. Their home life has been ideal. Anna has been a true helper, gracious as a hostess and homemaker, a compassionate and gifted worker with the women and children of the villages. In his gracious manner, Dan has said, "Among those who helped make my efforts fruitful were two noble women who entered into my life and labors—Nora Arnold Lichty and Anna Eby Lichty."

In 1947 the Lichtys came home from India to stay. Since then they have served magnificently in the home church, interpreting India and the Indian church, challenging youth to give their lives for the missionary enterprise, bringing their ripe wisdom and rich good humor and fellowship to the churches across America. In a moving ceremony, on February 8, 1949, the Mount Morris Missionary Society heard his final report and then disbanded, passing their torch on to younger groups who will serve the future as the Lichtys served the first half of the century. Dan and Anna are now living in Franklin Grove, Illinois.

Dan Lichty has been one of the great all-round missionaries of our century, a true apostle to rural India. He could help Indian farmers to grow two bushels of rice or two bales of cotton where one grew before, he understood the economic and social problems of Indian rural life, and he saw, often far ahead of his fellows, how Christ could transform all of life. He could farm and was not ashamed to toil. He could build sturdily, cheaply, and in a fashion that was Indian at its best.

Big and rugged physically, Dan Lichty often put his younger colleagues to shame by the long, hard bicycle,

cart, and walking trips he took to serve the farmer folk in the far-flung villages where they lived. He was a good hunter who could bring down with a single shot a destructive leopard, a fat buck, or a distant peafowl silhouetted against the evening sky. Yet he was as tender as a woman in dealing with the hurt, the little children, the needy, and the poor. One can never forget his stern, prophetic indignation where he saw injustice, exploitation, or treachery. Nor can one forget the kind, fatherly counsel and the yearning tenderness of his approach to the Bhils who came seeking his help, inquiring about his Christ.

Dan has been a great churchman. He was ordained to the eldership at Vali in 1907 and has served as elder of at least ten of the Indian churches, several of which he established. Truly he could be called at times "the elder of the seven churches of Asia." As an elder he was a firm, wise counselor and administrator in the best Dunker tradition.

He was loved and trusted not only by every class of Indians, but by his missionary colleagues. Always kept busy on responsible committees, he served many times as chairman of the mission and later of the joint council of Indian and missionary leaders who direct all the affairs of our church in India. At least one younger colleague, the writer of this sketch, can never forget the benediction of having lived a year in the kindly warmth of the Lichty home, riding with Dan mile after mile on bicycles visiting the village Christians, sitting with him in patient hours of planning, discussion, and travail over the problems of the church, hearing him preach simple, direct, powerful, homely sermons that touched the hearts of Indian farmer folk.

He has been a true evangelist, rightly interpreting the gospel in terms of all of life, tirelessly winning rural people and teaching them with keen insight and patient kindness until they were fully ready for baptism. He always insisted that not just the man but also the family must come to

Christ—together. Then when the farmers and their families came into the church, Brother Lichty never let them drift, but, like a good shepherd, kept after them constantly as long as he was near, guiding, counseling, giving them responsibility and pushing their leaders ahead.

A word should be said about Dan's skill as a writer. A steady stream of news notes, reports and deeply thoughtful articles from his pen have appeared through the years in our church papers. This is typical of his writing: "To see India emerge free and glorious into the experience of the more abundant life through the acceptance of the principles of our Christ as taught, exemplified, and demonstrated by an ever-increasing number of his followers has been my hope. . . . I could wish for nothing better for the youth of our church in America than that they should heed the call of the church in India to come over and help them in a time of unprecedented urgency and opportunity." Such is the hopeful, challenging spirit which pervades all his writing and speaking.

D. J. Lichty has been one of the truly great pioneers of the church, a builder of the church in India, who has helped in countless ways to lay the spiritual foundations for a new India which may well be the great center of Christian faith and life in the world of tomorrow. Shepherd, educator, builder, elder, rugged saint of God—this is Daniel John Lichty.



John Ezra Miller

1865 - 1947

EDITH BARNES

Midway in the nineteenth century, history was being made for the Church of the Brethren in Northern Illinois. The pioneering spirit had led the Millers, the Myerses, the Lichtys, the Fikes, the Herringtons, and others to break ties with their home community in Somerset County, Pennsylvania, and go to Carroll County, Illinois.

They planned one of the dwellings in the new community with a room large enough to accommodate a congregation for worship on Sunday morning, and meanwhile quarried stone and felled trees for a church house. In the fall of 1866, the Milledgeville church was ready for use. Not until twelve years later—in the year 1878—was there a Sunday school. The Bible was the only textbook used in this Sunday school. Matthew's gospel was the starting point for study and as much ground was covered each Sunday as seemed good. A year before the church was organized there was born in one of these pioneer families one who was destined to have a significant part in providing Sunday-school literature not only for teachers and pupils in the Milledgeville church in Northern Illinois, but in all the Sunday schools of the Church of the Brethren.

In a home of five boys and five girls, John Ezra Miller was born near Milledgeville, Illinois, March 13, 1865, the son of Daniel M. and Mary Lichty Miller. The father was

a pioneer preacher. He did missionary work in Illinois and Wisconsin and was sometimes away from home for two or three months at a time.

In the teen-age, muscle-building years, John Ezra and his brothers took hold of the farm tasks. Many years later he editorialized about the virtues of getting up at four o'clock in the morning and working until dark, husking corn when the frost was thick, making hay under a hot roof, and milking the cows on a Sunday evening when he would have preferred visiting with the neighbors' boys.

He was baptized at thirteen, an early age for church membership in that day. The brethren thought they saw in him a promising preacher and elected him to the ministry in 1887. That was the beginning of a commitment to the service of the church which never faltered.

An eagerness to learn was expressed early in life. He went through all the books used in the local public school and found his way to Mount Morris Academy and Seminary for a term in 1884-1885. At the age of nineteen he became the teacher of the local school; here he taught for three years. In 1887 he again entered Mount Morris College and finished the academic course in 1890 and the seminary course in 1892. That same year he entered the University of Michigan at Ann Arbor, and two years later graduated with the Bachelor of Arts degree.

On August 16, 1894, J. E. Miller and Jeanette Blough were united in marriage. She lived on a farm in the Milledgeville community, but was teaching in Waterloo, Iowa, while he continued his studies at Mount Morris and Ann Arbor.

The couple began life together in a dormitory at Mount Morris. For six years J. E. taught Latin and Greek. While he met the students in the classroom, Mrs. Miller met them in various other situations on the campus and often gave kindly assistance in their illnesses, their questions, and their

problems. The deep-seated convictions of these two people about religious values and the church were no secret to the students. Many a one had his character strengthened and his faith renewed by contact with the confident and forthright living of the Millers.

In 1900 they decided to go to the University of Illinois to continue academic training. There at Urbana, J. E. taught Latin and Greek and enrolled in the courses which gave him credit for the Master of Arts degree, which he received two years later. For two years he continued teaching in the academy of the university. Here again, in a non-Brethren community, it was obvious to the neighbors that the Millers lived their convictions.

In 1904 he was called to become president of Mount Morris College. In this position he served for eleven years. In 1912 he was awarded the degree of Doctor of Letters by the college. During his presidency the status of the college was stabilized. The courses of study were revised and brought up to the standard requirements. A firm believer in practical education, the president organized a department of agriculture and manual training and domestic science departments. Under his administration the student enrollment quadrupled. He was proficient in securing money to erect an auditorium and gymnasium. Brother Miller's strength as an organizer was obvious to the management of the institution. During this period of progressive leadership in the college he was active in the affairs of the local church and the district. He was ordained to the eldership in 1907.

A high point in his career was his tour of Europe in 1911 with Mrs. Miller and E. T. Keiser and wife. This was the culmination of a dream that had become more real as the "travel to Europe" fund had accumulated year by year. By virtue of his knowledge of Biblical and classical lore, the teacher enriched his experience as he identified himself

with historic scenes and places. A second time, in 1919, he traveled abroad, this time as a member of the Sunday School Commission of Eighteen for the American Committee for Armenian and Syrian Relief.

In 1915, Brother Miller was called to Elgin to become editor of the Sunday-school publications of the Church of the Brethren and secretary of the General Sunday School Board, now the Christian Education Commission. Five years later another secretary of the Sunday School Board was elected to do the tasks of the ever-widening program of Christian education, and Brother Miller gave full time to editing the Sunday-school periodicals. Editorial tasks were enlarged and stabilized under his direction. He set a pattern for publications and lesson courses which enables a small denomination like ours to meet its needs with the resources available. The first graded lessons came into use during his editorship.

From 1915 to 1928, he wrote his practical interpretations of the Bible text for the *Advanced Quarterly*, and for a brief time for the *Intermediate and Senior Quarterly*. He wrote two or more editorials weekly for *Our Young People*. Often he would dictate his editorials and his comments on the Sunday-school lessons and never seemed at a loss for words to express his thoughts.

In addition to the thousands upon thousands of words poured out in the periodicals, J. E. Miller wrote a number of books. These books were chiefly about people whom he had known and loved. While he was still a busy editor he wrote two books of biography. One, in 1921, was *With Williams Our Secretary*, on the life and work of J. H. B. Williams, whose life was suddenly terminated while in Africa on a mission tour as secretary of the General Mission Board. The other was *Wilbur B. Stover — Pioneer Missionary*, written in 1931.

After his period of retirement from editorial work

he was the literary editor of the Brethren Publishing House from 1928 to 1939 and the research editor from 1939 to 1941. During this latter period he delved into the historical records of the church and enriched our church literature by the production of two books, *The Story of Our Church*, 1941, and *Stories from Brethren Life*, 1942. He was also co-author of two other books, *The Minister's Manual*, 1931, and *Brethren in Northern Illinois and Wisconsin*, 1940. He was a member of the historical committee of the church until the time of his death. The growing collection of books in the historical library at the Brethren Publishing House is due in a large measure to his interest and energy in preserving church records.

From 1929 to 1942, J. E. Miller served the Brotherhood as secretary of Annual Conference. In his memory and in his books he carried information that had significant value for moderators of Annual Conference. He was familiar with procedures and policies in the church. He knew the background and the historical significance of many decisions made by Annual Conference. For twenty-three years he was secretary of the District of Northern Illinois and Wisconsin. Having spent most of his life in this district, he knew the churches of the area and was well informed about their history and growth. He knew the leaders of the district, contemporary and historical. His service to the Brotherhood is perhaps measured by the written word rather than the preached word.

Self-discipline was begun at an early age and carried through the years with determination. Being on time for appointments was a requirement for himself and for others. Concluding a meeting or a sermon on time was another requirement. When he assisted college students in selecting their courses he suggested that they take one course which they did not like simply because to do so was a disciplinary measure. He did not readily accept conveniently appointed

arrangements and gadgets which put a man in the luxury of an easy chair.

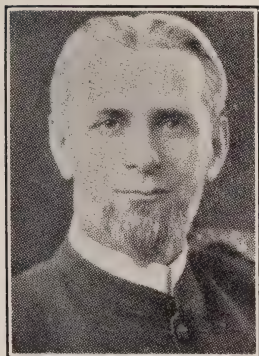
He knew how to calm troubled waters. In an emergency he was the calmest man in the group. He had a way of working out problems to a satisfactory conclusion when others were puzzled and disturbed.

He had a story for every occasion. In his memory was stored a wealth of humorous, human-interest stories ready to be released at an appropriate time. He took delight in telling stories to children. He had ways of reaching the hearts of children and winning their affections. There were no children in their home, but he and Mrs. Miller had an unlimited affection for boys and girls.

The J. E. Millers enriched many lives by their helpfulness, often in humble and unheralded ways. In every locality in which they resided, individuals testified to the personal kindness and friendly neighborliness of the Millers. He was never too occupied to write a letter of encouragement or to talk to someone whose faith needed deepening.

He could speak directly and without wasting words, even in his last illness when he knew his days were numbered. The calm assurance he had exhibited through life was never more real to him than at the end. He died at Elgin, Illinois, October 25, 1947. Burial was at Milledgeville.

In some respects, J. E. Miller's life symbolizes our church heritage. It came out of a rugged German background of deep religious conviction and strength of purpose. By self-disciplined living in a rural Christian home and neighborhood, in educational institutions and the church, insight was developed about the meaning of life and practical wisdom was acquired for meeting it. A sense of mission gave purpose, and time and talent were dedicated to the church. There was frequent renewal of strength and courage at the creative source of life. Neither geography nor the calendar can terminate a dedicated life.



Henry Kulp Ober
1878 - 1939

AARON G. BREIDENSTINE

Henry Kulp Ober, born January 2, 1878, near Mastersonville, Pennsylvania, where his parents, Michael R. and Susan Kulp Ober, lived on a farm, acquired the foundations for his rich and prosperous life through his early training in a Christian home and his early education in the rural schools of Lancaster County. In 1898 he was graduated from Millersville State Normal School, and the following year he married Cora B. Hess. The year 1899, too, marks the beginning of Elder Ober's long and faithful service to the church, for it was on March 19 of that year that he united with the Church of the Brethren.

Not content with the certificate he had earned at Millersville State Normal School, Elder Ober completed work for the Bachelor of Science degree at Franklin and Marshall College in 1918. On a part-time basis he pursued graduate work at Columbia University, receiving his Master of Arts in 1922; one year later he completed the requirements for his Doctor of Philosophy degree at the University of Pennsylvania. Becoming well known in educational circles as well as in the church, he, in 1927, was awarded a Doctor of Divinity degree by Franklin and Marshall College. Someone suggested that this degree was long overdue, and everybody was in accord with the honor given him.

In 1902 the Obers moved to Elizabethtown College,

where he was a teacher until 1916, when he was elected president of the college. In addition to serving as president he continued to teach courses in education and psychology at the college. During this period he was ordained to the ministry by the Elizabethtown Church of the Brethren, on December 15, 1904, and to the eldership on September 2, 1915.

Elder Ober continued as president of Elizabethtown College until 1921; he held this office for a second term during the period 1925-1928. He deserves much credit for helping Elizabethtown College mature into a full-grown institution of higher learning in the Church of the Brethren. Because of his own scientific leanings he recognized the need for additional facilities and was largely influential in persuading the Gible family to build the science hall. In 1930 he became a trustee of the college and served in this capacity for a period of nine years; during the last three years of this period he served as president of the board of trustees.

Elder Ober's contributions to the church are far too numerous to be listed in this account. He became pastor of the Elizabethtown Church of the Brethren in 1928 and continued in this pastorate for eleven years. One of his outstanding contributions to the church as a whole was that made during his more than twenty-eight years' service on the Board of Christian Education. Long before many of the Brethren even recognized the ecumenical spirit, Elder Ober served in numerous capacities outside his own denomination; chief among these was his presidency of the Lancaster County Sunday School Association from 1918 to 1939. In the local district, the Eastern District of Pennsylvania, he served as chairman of the ministerial board from 1932 until his retirement. He was vice-president of the Pennsylvania Sunday School Association and in 1920 served as the delegate to the World Sunday School Association in Tokyo,

Japan. He achieved the peak of his offices for the general church when in 1929 he was elected moderator of the Annual Conference. Enumerating all of these activities, one is compelled to conclude that surely a man can do no more.

His other responsibilities outside the church, however, were equally numerous. From 1904 to 1919 he served as the borough engineer of Elizabethtown; his engineering interests included services as a surveyor. Many Elizabethtown College boys will remember following him as they went across the fields carrying either the chain or the transit. In his community he was also a member of the Rotary Club; too, he was secretary-treasurer for a manufacturing firm.

Elder Ober is the author of three published works which have been widely read within the church and by others interested in Christian education. In 1913 he published *Training the Sunday School Teacher*; in 1923, *Principles of Education*; and, in 1934, his most widely known work, *Child Rights*. At least two volumes were almost ready for the publishers at his death, *Orange Blossoms* and *The Plain Sects of Pennsylvania*.

Always in demand at schools, churches, and civic organizations, he served well as a lecturer. He was particularly fond of giving his lecture, *Child Rights*, which was delivered more than two hundred seventy-five times; his lecture, *Orange Blossoms*, very popular with young people, he delivered before more than two hundred audiences. One of his best friends in the lecture world was Edgar A. Guest. Many think that Guest won his friendship by writing *It Takes a Heap o' Livin' in a House to Make It Home*. On many occasions he would rally a quartet and off he would go with the quartet and Eddie Guest. Elder Ober would introduce Guest to the audience, make appropriate comments, and invariably put the nervous lecturer at ease in a strange locality. On one occasion Edgar Guest remarked that the introduction helped to quiet his shaking knees.

Elder Ober was known as a teacher, a minister, an engineer, a college president, a businessman, an orchardist, a farmer, an outstanding lecturer, and, above all, a friendly, enthusiastic, and vigorous person. A fast worker, he generally walked with a half-run whether on the pavement or in the fields.

He loved youth and always enjoyed living amid their lively church gatherings. His lectures to them were spiced with vivid illustrations, and in many cases he would quicken the interest of his audience with his quaint accent and his occasional Pennsylvania Dutch. Quite frequently, while illustrating a problem related to a grave subject, he would exclaim, "Yammer noch amohl." On other occasions he would add spirit and vigor to his lectures with humorous anecdotes but never with frivolous trivia. He was an excellent conversationalist, always fast moving, always pleasant; often his expression of surprise was a lusty "Denkst du?" This was his common expression, and many people remembered him because of it. Whenever he was delivering his lecture, *Orange Blossoms*, he would mention how important it is that we tell other people what they have meant to us, how we should show our appreciation, and, particularly, how the young men should show appreciation for the work of their young wives. He would end his story by saying, "Tell her so, out loud." Even as a youth, he manifested considerable cleverness. Once, while he was planting beans, his boyish wisdom caused him to say, "Mother, why don't you think of picking beans when you plant them? Perhaps then you wouldn't plant so many."

Elder Ober lived in humble circumstances. As he put it, all his life he lived in the half of a wooden house. It is impossible to estimate the amount of good he did through his lectures and his sermons, but it is safe to assume that he was the direct means of leading hundreds, perhaps thousands, to accept his Christ and his church. "He loved sinners

into the church" was the common way of expressing his technique of religious services. It is significant to note that he performed more than one hundred weddings, and officiated at numerous anointings and baptisms.

He traveled widely; although he never visited Europe, he had seen the Orient and traveled throughout the United States and into Canada. Indeed, he knew his country so well that he conducted many travel tours.

As was mentioned earlier, Elder Ober was not narrow in his views. His daughter Ruth says that he was often misunderstood because he lived ahead of his times and was compelled by visions which his fellow men could not comprehend. He always stood firmly for the right and was inflexibly honest and forthright.

Elder Ober was the father of four children, two of whom preceded him in death. His daughters are Grace (Mrs. Paul Grubb) and Ruth (Mrs. James Miller). Mrs. Ober, of Elizabethtown, lives in the memories dear to her. She has many letters, newspaper clippings, and numerous other citations honoring Elder Ober. His being listed in *Who's Who* provides a sense of deep satisfaction to her because while she knew of his eminence in many fields she is glad that the nation at large recognized him for the leader he was.

Elder Ober's busy and interesting life came to an end at Willow Grove, Pennsylvania, Sunday, March 12, 1939. He died of a cerebral hemorrhage, having been ill since October 8, 1938, when he was injured in an automobile accident while returning from a meeting of the Federated Men's Bible Classes. At the time of his funeral approximately two thousand persons called to pay their last respects. Numerous resolutions and letters of sympathy poured in from industrial organizations, church groups, Sunday-school organizations and individuals.

Dr. A. C. Baugher, now president of Elizabethtown Col-

lege, is responsible for collecting many of the facts given in this biography. At the time of the funeral he quoted this concluding poem to Mrs. Ober and the family:

“E’en for the dead I will not bind
 my soul to grief;
Death cannot long divide.
For is it not as though the rose
 that climbed my garden wall
Has blossomed on the other side?
Death doth hide, but not divide;
Thou art but on Christ’s other side:
Thou art with Christ, and Christ with me;
In Christ united still are we.”



Galen B. Royer

1862 - 1951

QUINCY A. HOLSOPPLE

Galen B. Royer was born in Lewisburg, Pennsylvania, September 8, 1862. He was the only son of Elder John G. and Elizabeth Reiff Royer, and grew up in the family with seven sisters. Galen's father was a schoolteacher who began his successful teaching career in Pennsylvania. He moved to Darke County, Ohio, when Galen was less than one year old. Nine years later the family moved to White County, Indiana. His public school education was acquired under his father until he received a certificate to teach. After teaching two terms of school Galen entered Juniata College and completed the Normal English course in 1883. The next year his parents moved to Mount Morris, Illinois. Galen also made his home in Mount Morris for the next fifteen years.

In March 1885 Galen was united in marriage to Anna Martha Miller, the youngest daughter of Abram Miller of Washington County, Maryland. She was from the age of nine years brought up in the home of her oldest brother, D. L. Miller. The home which Galen and Anna established in Mount Morris was blessed with two sons and four daughters: Elizabeth (Mrs. Clyde E. Bates), Daniel, Kathren (Mrs. Q. A. Holsopple), Ruth (Mrs. H. Stover Kulp, who died in Nigeria), Josephine (Mrs. Frank A. Thomas), and John. Two daughters served in the foreign mission field. For sixty-

three years their home continued to be an attractive haven, not only to their children and grandchildren, but to many others as well. Mother Royer died in October 1949.

After a career in various church activities they lived in quiet retirement near Huntingdon, Pennsylvania, in a scene that was dear to their nature-loving hearts. The last three of Galen's eighty-eight years were passed in the deepening gloom of failing eyesight. It should be noted that in spite of this physical handicap Galen continued to use his typewriter by learning the touch system. His earthly life ended June 4, 1951. A simple stone of his own designing marks the resting place of Father and Mother Royer in the Huntingdon cemetery.

Galen Royer served the church in varied ways during a period of about sixty years, from 1883 to 1943. Following his graduation at Juniata College in 1883 he continued his studies at Mount Morris College and Northern Indiana Business Institute at Valparaiso, Indiana. He then assisted his father in the administration of Mount Morris College, and promoted the program of the commercial department.

Throughout his life he retained the student attitude. He was a keen and painstaking observer of life. Whatever he undertook he carried forward in an aggressive and effective manner.

Although his achievements merited recognition and he was granted a Doctor of Divinity degree, it was not until he neared the age of sixty that he again entered Juniata College and carried through academic studies which qualified him for a Bachelor of Arts degree in the class of 1922. While in college he served as field representative and assisted in increasing the endowment fund. For some years he developed correspondence courses in the department of religion and directed the extension work of the college.

Galen was not only a forceful public speaker but he had the happy faculty of putting his thoughts into shape

for the printed page. When his children were small he became aware of the lack of Bible biographies written especially for children. He proceeded to meet this need, and in a few years a series of twelve Bible biographies came from his pen. These have had a wide distribution. In 1913 he produced a book entitled *Thirty-three Years of Missions*. This is an authoritative record of the beginnings and development of missions in the Church of the Brethren from 1880 to 1913. The next year he published a mission study book, entitled *Christian Heroism in Heathen Lands*. Between the years 1894 and 1913 the mission interests of the church were stimulated and directed by a monthly magazine, the *Missionary Visitor*. In later years he frequently contributed well-prepared articles to the columns of the *Gospel Messenger*. In collaboration with D. L. Miller he published a volume of brief biographies of leaders in the Church of the Brethren, entitled *Some Who Led*. The Middle District of Pennsylvania asked him to prepare and edit the history of the church in that district. His interest in church music caused him to write several hymns which appeared in *Kingdom Songs, Number Two*. He was a member of the committee which produced this songbook.

While the Royer family lived in Elgin, the Highland Avenue Church of the Brethren did not have a full-time pastor. The pulpit work was allotted to the ministers living in the congregation. For about five years Galen was the elder of the church, and upon him naturally fell much of the responsibility which is ordinarily assumed by a pastor. Later while pursuing his work at Juniata College he was part-time pastor of the congregation at Fairview, Blair County, Pennsylvania. From 1924 to 1931 he was pastor of the Pittsburgh Church of the Brethren. Following this he went to the Morrellville church, Johnstown, Pennsylvania, where he served during the difficult years of the depression. In 1936 he felt that the heavy responsibility

of a large congregation demanded the strength of a younger minister and he presented his resignation. This was reluctantly accepted, and Galen and Anna located in a choice spot in the Juniata Valley. Although he retired from active pastoral responsibility he continued to preach with some regularity in a rural church not far from his home; this he continued to do until failing eyesight made it inadvisable for him to drive his automobile.

For a number of years he was frequently asked to hold series of evangelistic meetings. This he did occasionally as time permitted. Such meetings were usually fruitful in members received into the church.

No doubt the concern which rated highest in the mind and deepest in the heart of Brother Royer was the worldwide outreach of the gospel of Christ. To this interest he gave the major part of his time and energy from 1889 to 1918. His service with the General Mission Board began as assistant secretary in 1889. The following year he was made secretary and he continued in this office for twenty-eight years. During the latter portion of this period he was assisted by J. H. B. Williams, who succeeded him in this position. For a term of years he was not only the secretary but also served as a member of the General Mission Board.

During the years of his service with the General Mission Board there was a marked growth of interest in that phase of the church's responsibility. He made a definite contribution in stimulating and directing that growth. Missions were established in India and China, and work was also carried on in Scandinavia, Asia Minor, Switzerland, and France.

Through his efforts in promoting missionary interest in the church he secured new missionaries for the work. He maintained a steady and helpful contact with the workers through correspondence. He was instrumental in inaugurat-

ing the annuity plan whereby people with means could dedicate a portion of their means to mission work, and continue to receive an income during the remaining years of their lives.

While serving as secretary it became his duty to make visits to mission lands for counseling and advising on problems which faced the workers. Three such visits were made. In 1907 in company with Brother Charles D. Bonsack he visited the churches in Denmark and Sweden. Again in 1910 he and Mrs. Royer were sent to Europe. After spending several months in the churches in Denmark and Sweden they went to Switzerland and France to counsel with the workers there.

In 1913 he started on a tour which was to take him once more through the churches of Europe. He then took a side trip through Russia into Persia. This was for the purpose of investigating the work of some persons from that area who were making questionable claims and securing funds from the Brethren people in America. On this trip he also ascended Mount Ararat of Biblical fame. He then proceeded eastward over the Trans-Siberian Railway to China. There he joined Brother H. C. Early and in November they visited the mission stations in Shansi province, counseling with the workers there. Early in December they set sail for India. Landing in Colombo, they traveled northward by train to Bombay, and Brother Royer continued his journey to Bulsar, where he arrived on Christmas Day. This was especially desired because it enabled him to be with his daughter, Kathren, who was then serving as a missionary. Having completed their work in India by the latter part of February 1914, he and Brother Early returned to the homeland.

In all three of his journeys to mission lands he kept a detailed diary in the form of letters. These are a record of his observations and impressions. They are carefully

prepared, bound in three volumes, and contain a fund of inspiring and dependable information.

As we survey the life of this active and devoted churchman we are impelled to make several observations. First, he was methodical and systematic. On his careful and detailed outlines of sermons and addresses he made notation of the dates and places where they were used. When he was serving as pastor he made thoughtful outlines for his worship services, and these have been preserved. Second, he wrote many personal letters. He had friends all over the world. Many of these had learned to know him as a trustworthy counselor. They frequently confided in him their problems. He gave thoughtful and prompt consideration to every item, and replied giving the correspondent the benefit of his thinking. Third, he did not have much to say about hobbies, but he usually had some avocation which served as his recreation. He loved gardening, and wherever he lived he was certain to have the grounds surrounding his home both beautiful and productive. He had a wood-working shop in his basement. The pulpit in the Highland Avenue church, a number of pieces of living-room furniture, and finally three beautiful grandfather clocks bear witness to his skill in the use of tools. Pieces of crochet work and several lovely afghans are the cherished possessions of loved ones. Finally, in the darkness of failing eyesight he had the courage and persistence to crochet serviceable rugs. One may wonder how it was possible for him to write books and produce so many beautiful things. The answer is that he made careful use of his time. The Bible biographies were written in the morning hours before breakfast. On his travels he carried a portable typewriter, and was thus able to keep up his correspondence. In the evening after supper he frequently spent an hour in his shop. And those odd moments which many of us let slip by he found a way to put to good use.



Ida C. Shumaker

1873 - 1946

ANETTA C. MOW

"The Lord hath done great things for us, whereof we are glad" was one of Ida Shumaker's favorite Bible verses. She used it many times. Whenever she thought of the way God worked, the words rushed to her lips. It became her exclamation of praise for the spiritual experiences within her own personal life and her utterance of thanksgiving for the manifestations of growth, which she recognized all about her on the India mission field. God was her constant source of strength and it was the most natural thing for her to see Him in every event and incident in life. No more appropriate Scripture verse could have been selected by the entire Church of the Brethren in India when the golden jubilee was held in 1945; it was printed in large letters and carried on a banner at the head of the long procession.

It was this same consciousness of God's direction that had led Ida to become a missionary to India. From her early girlhood days, she loved the church. She taught a Sunday-school class even before she entered the church by baptism at the age of fourteen.

Ida Cora Shumaker was born on October 27, 1873. After graduation from high school, she began to teach school. Teaching came naturally to her. For twenty-one years she taught in Pennsylvania's public schools.

Then came the conviction that she should serve in India. For about two years this consciousness increased and at last she laid her feeling of unworthiness, her desire for a home of her own, and also the question of her health upon the Lord and promised that she would serve Him wherever He led. Approved for India at the Winona Lake Conference in 1910, in October of the same year she sailed from New York. One month later she reached Bulsar and was given a hearty welcome.

As in America she had spent much of her time in the schoolroom, so also in India she soon found that teaching was her chief activity, whether in Sunday school or day school, inside a classroom or out under the spreading branches of a banyan tree. Her classes being always filled with children, she had the opportunity of giving full expression to her love for them. Both the teacher and the boys and the girls had such happy times together that they forgot that they were teacher and pupils. Even out in distant villages where everyone was a stranger to her, the children fell in love with her quickly and trusted her fully. No fellow missionary could ever forget the sight when she played *sassalu* (rabbit) with a group of boys and girls, some dressed, some undressed, some clean and neatly combed, some dirty and unkempt.

She was just as much at home before a high school class as before a village group. Not far from the Bulsar mission compound was the high school, where more than two hundred boys from various castes and religions attended school. Ida Shumaker was invited by the school authorities to teach one hour each Saturday. For several years she met with these students and shared with them the highest and best she had to give. Not a few of the boys in later life testified that the standards and ideals they learned from her had helped them to have friendship for the mission and to live a more worthy life.

It was a natural thing that she should be appointed as children's missionary. When in America she had traveled many miles and had visited many schools; and now in the Gujarat territory she journeyed long, weary miles to visit schools and help the teachers. She jolted about in oxcarts among the villages in the Jalalpor, Vyara and Dangs State areas—in fact, all over the mission area. It was a difficult way of living, for there were almost no conveniences as she lived, worked and slept in tents, schoolrooms, grass booths, or tiny, crowded rooms belonging to the village masters.

The preparation of primary lessons for the Gujarati Sunday-school quarterly was also a part of her work. Added to this was the translation of songs in order that the children might sing the gospel songs she wanted them to know.

Miss Ida had the gift of storytelling. It made no difference whether she stood before a crowd of hill-tribe boys and girls, surrounded by a circle of missionary children, or in front of a great Annual Conference audience. Her messages and her characters were real and animated.

In the course of the years, Ida moved to Jalalpor and had charge of the station and the several lines of educational, medical and evangelistic work. The people of India considered this a man's job, and indeed it was an extraordinarily difficult task. When she started to bring the Kaliparaj (hill-tribe) girls into the school, she met with stiff resistance. In time this was changed because she prayed earnestly and asked for guidance to do the wisest thing each time a new problem arose.

After having served two terms on the field and after two furlough periods in America, Ida was assigned to the work near a small village about fifteen miles east from Bulsar. The village was Khergam. This was the special task of building a self-supporting, self-governing and self-

propagating church. She faced this assignment with trepidation, yet she knew that strength would be supplied for every need.

She took Brother Naranji Solanki and his capable wife, Benabai, with her. It was like entering a desert land. An unfinished bamboo shed stood on the ten-acre mission lot. There were no trees. There was no well. Only broken cactus hedges still bordered part of the land. From a material and human standpoint the prospect was not bright, but the missionary and her helpers were undaunted.

In addition to the physical handicaps, suspicion and antagonism arose. They were threatened, but this only drove them to their knees in prayer and to the determination to win their enemies. It would be a long account if one should relate the many attempts and strategies which were brought against the work. But before their eyes these Christian workers saw their prayers answered. By the end of the first year there were sixty-five children enrolled in the Sunday school and thirty-five girls were in the boarding school. In less than a year and a half the Khergam church was organized with sixty charter members. Under the outbursts of persecution, the church and Christian community grew in numbers and in courage. Ten years later the membership totaled three hundred seventy. Some sixty-five families lived within a mile radius of the church and nearly all of them had been helped to buy their own homes through the assistance of the Christian Cooperative Society. The people were shown how to help themselves. Those who worked with Sister Shumaker were encouraged to think for themselves and to feel that it was their work and their responsibility. She had rare ability in permitting those with whom she worked to feel that they were a definite part of the whole plan. This developed character and leadership.

The Christian church continued to spread. About twelve miles away in the village of Bamanvel, a daughter church was organized. In several other villages land was deeded to the church in order that local schools might be carried on. In every place the people were encouraged to support the schoolteacher. They learned to give, and on special offering days they gave to the Lord all they could from their chickens, their goats, and their farm products.

The growth of the Christian church in the whole Khergam area, both in numbers and understanding of Christ and His gospel, brought great joy to Sister Ida. She could say with John the Beloved, "I have no greater joy than to hear that my children walk in truth." This growth was bought with a price which she and her assistants paid heavily at times. Those were days before the dependable jeep, and she did most of her traveling in the oxcart or on foot. She waded mud and she forded flooded streams. Again in the dry season she walked many weary miles over the dusty roads and bypaths. She found special delight in her home, which was the little room at the back of the Khergam church building. Wooden boxes and tin trunks were her tables, her dresser and her wardrobe.

Her life was full and happy. She would have been the last one to call her efforts a sacrifice. She had an alert sense of humor which helped her to appreciate the fun in nearly every situation. This redeeming characteristic helped her over many rough places and through misunderstanding and persecution.

Her furloughs in America were times of refreshing and blessing for her, for the churches, and for her friends. A whole chapter might easily be written about the contacts she made. In 1940 she came back to stay, but the desire to return to the field was too strong. After four years she went back to India and had the joy of being with her beloved friends for another fifteen months.

It seems altogether fitting to close this short account of her life with the words of the resolution passed by the Joint Council of the Church of the Brethren in India:

"We are extremely sorry to take note of the sad demise of Ida C. Shumaker on the 16th of February, 1946 at Bulsar.

"Considering her experience, her deep love and sympathy for the Indian Church, her unbounded zeal for her work, her loving and sympathetic attitude towards adults, children, males and females of all castes and creeds and especially her work and encouragement for the uplift of womenfolk, her death will be an irreparable loss to the Indian Church. Her love for the Indian Church is clearly revealed in this, that even after completing the period of thirty years of service, instead of getting retired she came back to India and served the Church for one year more, until the time of her death. Her memory will always remain fresh and green in our hearts. The Indian Church will always remain indebted to her for her unstinted work and services."



Wilbur Brenner Stover
1866 - 1930

CLEO C. BEERY

Sixty years ago a young minister of the Church of the Brethren was causing quite a stir in the Brotherhood. He was preaching that the Brethren ought to send missionaries to foreign countries. No matter where he went, or what the occasion, or what topic was assigned to him, he always managed to bring in the subject of missions. He talked about missions so much that some people began to wonder whether he was of unsound mind.

The center of this missionary discussion was a young man named Wilbur Brenner Stover, who had been born near Greencastle, Pennsylvania, on May 6, 1866. When Wilbur was a lad of nine his father passed away, and he, the oldest of four brothers, was left with much of the responsibility for himself and his family.

Some years later the family moved to Illinois. Wilbur entered Mount Morris College, intending to prepare himself for the profession of bookkeeper. While taking his course he became a Christian and decided that he wanted further college work to prepare himself for Christian service. In order to obtain funds, he took one year out of college to work in Minneapolis, Minnesota. There he attended a Presbyterian church. This congregation was supporting a missionary and was emphasizing missions. Wilbur read many missionary books that year.

When he returned to college, his earnestness and his desire to serve his Master brought him to the attention of the church at Mount Morris. He was called to the ministry. When he finished his course he became pastor of the Germantown church in Pennsylvania. While he was pastor he also attended Temple College, and frequently conducted successful evangelistic meetings in neighboring churches. In addition he founded a missionary reading circle to promote interest in missions. Many young people throughout the church were attracted to its membership.

While attending college he had met a fine young woman, Mary Emmert, of Mount Carroll, Illinois, to whom he gave his love. They were united in marriage on June 29, 1893. Besides caring for their five children—Emmert, Miriam (Mrs. Cleo Beery), Helen (Mrs. Earl Royer), James, and Daniel—Mary gave herself fully to help him fulfill his lifework.

It took some time to create sufficient sentiment to send missionaries. Wilbur first offered to go to India in 1892, but it was two years later that he and his wife and Bertha Ryan were commissioned to go. When they arrived in Bombay on November 25, 1894, they met missionaries from other groups who aided them in securing temporary lodgings. They selected a location at Bulsar, one hundred twenty-five miles north of Bombay, on the west coast of India. Other missionaries followed them, and now there are several thousand Christians in the area.

The Stovers spent three terms on the India mission field. After more than a quarter of a century as missionaries they returned to America in 1920. Wilbur's life for the next ten years was as busy as ever. He lectured, wrote magazine articles and books, taught missions in Mount Morris College and Bethany Biblical Seminary, and attended Northwestern University, where he secured a Master of Arts degree. Later he filled pastorates in Cleveland,

Ohio, and Seattle and Olympia, Washington. He passed away suddenly at Olympia on October 31, 1930.

Wilbur Stover was first of all a man of vision. He was among the first of the Church of the Brethren to think of the church as a missionary organization and to look forward to the work of foreign missions. Soon after his arrival in India he was suggesting that a mission be opened in China. In 1905 he went with Elder D. L. Miller upon an extended ocean journey to South Africa to investigate the possibilities of beginning a mission there. When he wrote the book, *Missions and the Church*, in 1914, he suggested the need of Christian missions in Africa just south of the Sahara Desert, which was the location later selected by the Brethren.

After he returned to America he still had a forward vision. He felt that the church in Seattle had a poor location and that it should be moved to a certain other section of the city. The congregation was not ready to move at that time. In recent years a new sanctuary has been built near his suggested location, and the congregation has grown.

Wilbur Stover was a man of action. As soon as he saw the need of foreign missions he began to speak, to write, and to dramatize that need. Probably one reason he was chosen in preference to other volunteers was the fact that he was so active. Soon after offering to go as a missionary he was raising money to go. On the mission field he worked early and late, constantly traveled over the mission field, and engaged in a multitude of different duties.

In personal qualities, he was a man of enthusiasm, optimism, humor, and charm. No matter how difficult the situation he always maintained a hopeful attitude.

He had a simplicity and a true humbleness which appealed to all people. Children loved to be with him and

to hear his stories. He did not aspire to honor and fame, yet he attracted the great as well as the common people to himself. He had at least one conversation with Mahatma Gandhi, and was given a citation by the British Empire for some of his work with the Indian people. In America he was given an honorary Doctor of Divinity degree. Yet he never used the title *Doctor*, preferring the simple title *Brother*.

The first and foremost interest of Wilbur Stover's life was missions. From the time he became a Christian he felt that the "great first-work of the church" was missions. He felt that the proclamation of the gospel was the uppermost thing in the life of a Christian. In India he insisted that every Christian convert should go out and witness of his faith to the non-Christians.

Another great interest of his life was that of stewardship. To him, money was a means of living, not the end of living. In a day when little was said about money and stewardship in the Church of the Brethren he taught the doctrine that a Christian should tithe—and more!

Still another interest was family life and worship. With vision beyond his time, he was writing articles and books dealing with marriage and the home and family worship. He was interested in Christian homes and loved to collect pictures of large families. Although he loved his own home dearly, his work often demanded that he travel. Upon his return from his journeys he frequently remarked that it was good to "get back into the bosom of the family." He always maintained regular family worship in the home.

Wilbur Stover did much to influence the mission work of the Church of the Brethren. As did none other in the brotherhood at the time, he taught, preached, and talked about missions until the church was willing to send missionaries. As he went to and worked on the mission field, he was conscious that he was setting precedents and build-

ing foundations for the mission work of the future. Shortly before going to India the first time the little group of three went to a doctor in Philadelphia for thorough physical examinations—"for our own assurance . . . and to establish a precedent."

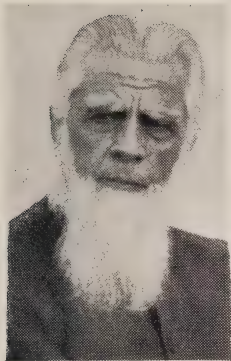
He was the most prolific writer Brethren missions have produced. When he was a young man he wrote a little book entitled *Charlie Newcomer*, which told the story of the boy Charlie and of the need of the church to permit boys and girls to be baptized and to become Christians whenever they were old enough to desire to. Later he wrote five other books: *India, a Problem*, *Missions and the Church*, *One Year Visiting India* (written with Mary's collaboration), *The Great First-Work of the Church—Missions*, and *The Family Worship*. Throughout his whole life he contributed numerous articles, mostly about missions, to the *Gospel Messenger*. He was a frequent contributor to the *Missionary Visitor*. When he was a pastor in Washington he founded and edited a magazine called *The Little Brother*, which was a powerful force in building a feeling of solidarity within the district and among the churches of the Northwest.

When he became a Christian he was concerned that so many of the Brethren were arguing over little things while forgetting the big things. He felt that the church's divisions came about because the Brethren had withdrawn to themselves too much and had lost their concern for other people. He felt that they had lost their outlook and their vision. He believed that the work of missions would help them to recapture the apostolic Christian missionary zeal and outlook.

With this point of view in mind, from the time he first landed in India he co-operated with other mission groups. He was quite careful to avoid entanglements which might embarrass the mission, but always maintained a

helpful, co-operative attitude toward all missionaries. This policy usually has been followed on all the Brethren mission fields. These ecumenical practices on the mission field have been a great influence upon the Church of the Brethren and other Protestant denominations in the home field. In this sense, Wilbur Stover was one of the forerunners of the modern ecumenical movement in the Church of the Brethren.

The life of Wilbur Stover was not long—briefer than the Biblical threescore years and ten—yet he was one who exerted a great influence in his church. He found it a self-centered church without missionaries. He helped it become a strong missionary-minded church. When he became a Christian he expressed the desire to do all he could to serve his Master. He fulfilled that desire so completely that at his memorial services the usual hymns did not seem to fit; so his companion and their children sang hymns of faith and triumph. What a life! Lived so that he made other men look up!



Isaac W. Taylor
1856 - 1933

A. C. BAUGHER

John and Sophia W. Taylor lived on a farm near Ephrata, Pennsylvania. Sixteen children—twelve sons and four daughters—came to bless their home. Isaac W. was the fourteenth. The thrift, industry, and discipline characteristic of the typical mid-nineteenth century large farm family without a doubt made a lasting impression on his early life.

Only very limited information is available about his boyhood days. His children informed the writer that he enjoyed going to school and that he took great delight in playing the common boyish tricks on his brothers and sisters. His opportunities for a formal education were such as the little red schoolhouse afforded. There is abundant evidence that he made good use of these opportunities, as we shall see later. After completing the grades in the common schools (the fifth was the highest) he passed the teacher's examination under the county superintendent of schools. The next fall he began teaching his first and only term in the public schools of Lancaster County.

Following his brief teaching career Brother Taylor began his apprenticeship as a blacksmith, a coach builder, and, later, as a cabinetmaker. A master in wood craftsmanship, he did his work with precision, carefulness, and neatness. He was just as precise when he worked with wood

and iron as when he spoke and presided over a church council meeting. The manner in which he handled the plane and the saw inspired the confidence of one watching him at the bench. He handled the tools of his trade with skill and dexterity.

Isaac W. Taylor was married to Catherine Shirk. Two children came to bless their home: Mary (Mrs. Horace Buffenmeyer) and Ida (Mrs. Milton Stoner). At the age of thirty-eight, Brother Taylor's companion died, leaving him with two children to care for as both father and mother. Later he married Hettie Groff, who is at this date living at Terre Hill, Pennsylvania, with her daughter Ruth (Mrs. Spencer Fry). There is one son, Isaac W. Taylor, Jr.

The reason for going into rather great detail about his family background and his children is to bring to the surface the fact that Brother Taylor's life was intimately interwoven with the manner of living and thinking of the people of Lancaster County. It is further significant that his entire life was spent in the shadow of the Ephrata and the Conestoga Valley communities—in the midst of Brethren, Mennonites, and Amish. The culture of these people made a deep impression upon the life of Brother Taylor. His life and his outlook on the church can better be understood in the light of this social and religious heritage. In this geographic area he lived and labored all his life. About the only occasions when he traveled outside the county were when he attended church conferences and when he went on short business trips. He lived his entire life in one county, but few have served the church more widely and effectively.

Brother and Sister Taylor united with the church in 1880 in the Conestoga congregation. In 1889 he was elected to the office of deacon. Almost a decade passed before official duties were laid upon him. After this period of growth and maturation in Christian stature, many significant ad-

ministrative duties were assigned to him by the church in rapid succession. He was called to the ministry in 1891 and advanced to the second degree in 1894. He was elected to the rank of elder in 1899 by the Spring Grove congregation.

His record as a presiding elder is impressive. He served the following churches: Spring Grove from 1899 to 1933; the Conestoga congregation from 1899 to 1911 and again from 1926 to 1930; Ephrata from 1899 to 1909; Lancaster from the time of its organization in 1902 to 1916; Akron from 1913 to 1917; Lititz, 1914 to 1917; Lake Ridge, 1919 to 1921; Springville, 1921 to 1933; Reading, 1922 to 1924; West Conestoga, 1926 to 1933. All of these are in Lancaster County, Pennsylvania, and near Ephrata, except Reading (Berks County) and the Lake Ridge congregation located near Ithaca, New York. It should also be noted that he was given the oversight of three congregations in the same year in which he was ordained to the eldership. Further, that same year he was elected to membership on the district mission board.

One has to question whether the elders of that day had forgotten the Scriptural warning on giving too much responsibility to a "novice." But it can be assumed that his Christian stature and his demonstration of outstanding ability and wisdom inspired confidence. The years of his service have borne strong testimony to the correctness of the judgment of those who called him to serve in many places of responsibility. He was known as a good elder. For more than a third of a century he contributed much to the leadership of the church in the District of Eastern Pennsylvania.

Brother Taylor was moderator of the district meeting of Eastern Pennsylvania eleven times. He represented this district on the Standing Committee of the Annual Conference fifteen times. He was a member of the district min-

isterial board from 1898—a year before his ordination to the rank of elder—to his demise. This is a period of thirty-five years. He served as chairman of both the district mission and ministerial boards for practically the entire period from the time of their formation to the time of his death. In the light of his recognized leadership ability one can readily understand how the program of missions and the work of the ministry in the churches throughout Eastern Pennsylvania were greatly influenced by his life and thinking.

I. W. Taylor served as the moderator of four different Annual Conferences. He was first elected in 1916 to preside over the Conference held at Winona Lake, Indiana. Two years later he was elected as the moderator for the Conference held at Hershey, Pennsylvania. In 1920 he moderated the Conference at Sedalia, Missouri. Here he was elected on the first ballot. His fourth time as moderator was at Winona Lake in 1922. His ability to remain calm in the midst of heated discussions, to be fair in sharp debate, and to deliberate when difficult questions had to be decided, brought him the high regard of the church. He served as a member of the General Education Board for one year.

Another service was to the Brethren Home at Neffsville, Pennsylvania. He was associated with it from its beginning, serving as a member and the secretary of its board of trustees for many years. He was a member of the building committee. He and Sister Taylor also served the Home in the capacity of superintendent and matron for a number of years.

Brother Taylor was a member of the board of trustees of Elizabethtown College from 1919 to 1933 and for the last seven years of his life served as the secretary to the board. In addition he served for several years as the business manager and treasurer of the college. And, as though his

load had not been heavy enough, the trustees appointed him to help to raise endowment funds from 1919 to 1922. In this capacity he visited individuals and congregations throughout the districts of Eastern and Southern Pennsylvania. The fact that he gave so much of his time near the close of his life to encourage the support of an institution of Christian higher education when he himself never attended even a high school is evidence of his farsighted and broad-minded outlook on life and the future needs of the church.

The fact that Brother Taylor never had the opportunity to attend high school and college did not keep him from improving himself by reading and study. He devoted a great amount of time to prepare himself for the many assignments that were to come to him in the work of the church.

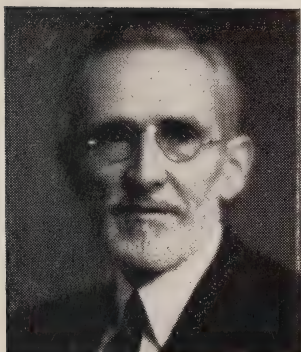
His knowledge of the Bible, his skill in parliamentary practice, and his administrative ability were strong evidence not only of his native ability but also of personal application to gain an education. His achievements are evidence of the fact that purposiveness, character, and confidence in one's ability are essential to success. The record of Brother Taylor's outstanding attainments should serve as encouragement to all those who labor for the cause of Christ and the church.

As a minister Brother Taylor was forceful without being loud, and spiritual without appearing sanctimonious. He had a keen sense of humor, without seeming shallow, and the rare gift of calling attention to the Word of God rather than to himself. His messages were characterized by forthrightness and sincerity. In his last sermon, based on Acts 11: 22-24, he expressed his desire to see the grace of God manifested in the life of the believer.

His ministry was strong because he served with a sense of mission. The writer was intimately acquainted with

him. He well remembers the personal admonition that Brother Taylor gave him when he installed him into the ministry.

Elder Taylor's earthly career came to a close on April 3, 1933. His body rests in the Mohler's cemetery near Ephrata, in the community in which he was born and in which he spent his entire life. Because he served with the dignity and devotion of an ambassador of God he continues to live in the Kingdom of God.



Albert Cassel Wieand

1871 —

BURTON METZLER

Albert Cassel Wieand says facetiously that he was born without his knowledge or consent. Nevertheless, the time, January 17, 1871, and the place, Wadsworth, Ohio, and the family, David R. and Elizabeth Cassel Wieand, all seemed to "work together for good" in raising up a leader of theological education in the Church of the Brethren.

Albert attended the country school in the community near Smithville, Ohio, to which his parents with their six children moved in 1874. Here he worked on his father's eighty-acre farm. He planned to make farming his lifework; but tuberculosis, with which the Wieand family was badly afflicted, settled in his spine and turned his life into a different channel. He decided to become a teacher, perhaps in the fields of penmanship and music.

He attended the Northern Ohio Normal School at Smithville, and Juniata College, Huntingdon, Pennsylvania, receiving the Bachelor of English degree in 1890. Continuing his studies at Juniata College the next year, he taught in the academic department in order to pay expenses. During the following year, he taught in the normal school at Smithville. In the fall of 1892 he enrolled in McPherson College, where President S. Z. Sharp had offered him part-time work as a teacher in the academic department. But in the spring of that year ill-health compelled him to go to a sanitarium in Pennsylvania.

During his stay at the sanitarium he visited the home of Rufus Bucher's parents. Rufus, who was then a boy, recalls how Albert thoroughly enjoyed the church service although it was entirely in German. He did one thing that impressed Rufus very much. He spoke to his older brother about accepting Christ. Says Rufus, "I thought it was wonderful that a young man would ask another to accept Christ."

In his search for health he studied about the anointing service, which involved prayer and consecration. Previously he had given his sins to the Lord, but that was all. By the middle of the summer he became willing to consecrate his life utterly to Him. Thereupon he was anointed and was healed immediately.

The next fall he resumed his work at McPherson College and continued it until his graduation in 1895 with the Bachelor of Arts degree. After his graduation he served as professor of English and education at McPherson until 1898.

During these years in college some interesting and significant events were transpiring. Albert was called to the ministry in 1893 and to the eldership in 1897. Evangelistic preaching appealed to him. In the course of an evangelistic meeting at the Monitor church, after the meeting had been in progress for several weeks and nothing much seemed to be happening, the elder, J. J. Yoder, suggested to Albert that perhaps it might be time to close. "J. J., when do you stop harvesting your corn in the fall?" Albert asked. "When it is all gathered," the elder replied. "That is the way we are going to do in this meeting," declared Albert. The meeting continued for several more weeks and about forty persons were baptized.

The hymn, *On the Radiant Threshold*, was written under the inspiration of a college experience. Early in the mornings several boys would come into his east room in old Fahnstock Hall for a prayer meeting as the sun was

rising. After the words of the poem were penned, a friend sent them to George B. Holsinger, who set them to music.

But perhaps the most significant happening in Albert's college experience was the dawning in his mind of the idea of founding a Bible school for the church. In the summer of 1893 God first put the idea into his mind. In 1894 he discussed the idea with college students and church leaders, some of whom thought he was foolish, and he prayed daily with E. H. Eby, a college chum, about the project. During the summer of 1895 in the cottage in the rear of the Hastings Street church in Chicago, during a month's illness, he staked his life irrevocably upon it. His studying and teaching continued, but it was now all oriented about the Bible school which was to be.

The school year 1898-1899 found him in the Columbia College of Expression in Chicago. He spent the following summer session in the University of Chicago, making his home with E. B. Hoff, who later became cofounder of Bethany Bible School. These two men prayed daily about the proposed school. Then followed a year of postgraduate study under Edward Frantz, in Greek, Hebrew, and Bible at McPherson College leading to the Master of Arts degree, and a year in the Divinity School of the University of Chicago leading to the Bachelor of Philosophy degree.

In October 1901 Brother Wieand and Brother Hoff sailed to Palestine to study the Bible lands. While on this trip Brother Hoff also staked his life on the venture of faith. In 1902 the school which was to be was christened Bethany Bible School by Brother Wieand and Brother Hoff on the Mount of Olives.

After their visit in Palestine, Brother Hoff returned to Chicago, but Brother Wieand stopped in Germany to study philosophy and education at the University of Jena and to visit seminaries, missions, church schools, and clubs in various parts of Europe. Upon his return to New York an

interesting chain of providential circumstances brought him into contact with Dr. W. W. White's Biblical Seminary, where he found many of his own ideals already in practice and where he taught religious education for the next two years, meanwhile studying in Columbia University.

In the summer of 1905, Brother Wieand went to Germany to study philosophy in Leipzig University. Upon his return in the fall it seemed that the time had come to start Bethany. October 3 was the opening day and the place was the Church of the Brethren on Hastings Street in Chicago and in the home of E. B. Hoff, who was pastor of the church. A. C. Wieand became the president. The enrollment was twelve. By the end of the term the enrollment was twenty-one and by the end of the year it had grown to thirty-three. The school soon outgrew its quarters and a new location was found and purchased at 3435 West Van Buren Street.

By the spring of 1909 money was on hand to erect the first building, formerly known as Building A, but now as the Alexander Mack Apartments.

On June 16, 1909, Katherine Grace Broadwater became Mrs. A. C. Wieand. It would be virtually impossible to pay an adequate tribute in words to her as the wife of the president of Bethany Bible School, and as the mother of their five good and useful children: Cassel, David, Winton, Alberta (Mrs. Dusing), and Ruth (Mrs. Zook).

As the years passed Brother Wieand gave himself unstintingly to Bethany and to the church. Occasionally he took some time off for travel in Europe and Asia (1910-1911) and for refresher courses in Columbia, Boston, Harvard, and Yale universities. He served at Bethany up to his retirement in 1946. During these years he saw three additional substantial buildings erected on the Bethany campus, a total of nearly four thousand different persons enrolled in Bethany, and the school finally become the property of the church, controlled by it.

It has often proved difficult and even disastrous for a man who has been as closely connected with an institution as Brother Wieand was with Bethany to retire, but Brother Wieand accomplished his retirement gracefully. In 1932 he resigned the presidency, and at his wish and with his co-operation Bethany called D. W. Kurtz to that office. In 1937 Rufus D. Bowman succeeded D. W. Kurtz. But Brother Wieand remained at Bethany as a regular member of the faculty and made the adjustment beautifully. In 1946 he retired from teaching and moved with Mrs. Wieand to a comfortable home in La Verne, California.

Although he had retired from the administration of Bethany and from teaching he did not stop his work. He gave his time to writing. Previously, he had written *Foundation Truths*, *The Child's Life of Christ*, and *The Prayer Life and Teachings of Jesus*. This last-named book is symbolic of Brother Wieand's deep interest in the things of the spirit and of his vital prayer life. He was a man who knew God and who knew how to pray. He followed the practice of rising early and spending an hour apart at the beginning of the day. One who knew him well believes that his interest in and contribution to the deepening of the spiritual life was his outstanding characteristic and also perhaps his greatest contribution to the church. Bethany was built and run by prayer. In 1947 his *Studies in the Gospel of John* was published.

His next book was *Gospel Records of the Message and Mission of Jesus Christ*, a careful, detailed, analytic study of the life of Christ arranged in pedagogical fashion. Upon receiving the first copy of the first edition he began at once to revise it in preparation for a second edition, which appeared in 1950. This book gives clear evidence of the keen analytical quality of Brother Wieand's mind. He has taken the records of the message and mission of Jesus—that is, the gospels of Matthew, Mark, Luke, and John—and ana-

lyzed them into their logical main divisions. These large divisions he has analyzed into their subdivisions, and has continued the process until he has arrived at the single ideas which compose any particular teaching, or the single scenes which go to make up any event. And the results of this painstaking analysis he has arranged on the page in pedagogical fashion. It appeals to the eye in such way as to make it easy for the mind to grasp the idea.

After the revision of his book and in his eightieth year, Brother Wieand set for himself the task of writing a new book on the life of Christ based on his *Gospel Records of the Message and Mission of Jesus Christ*. Seated in his California home beside a sunny window through which he can see the snowcapped mountains, symbolic of heights which always challenge but which are never quite attained, with various editions of the Bible spread out before him, he works on this new book, not sure that he will ever be able to finish it. He speculates that perhaps in the next life there will be opportunity to continue teaching the truth of God as it is in Christ Jesus.



J. H. B. Williams

1883 - 1921

S. C. MILLER

You knew he was your friend the first time you met him. His smile, the twinkle in his eye, and his genial personality brought a warmth that you could never forget. That was J. H. B. Williams—John Henry Bashor Williams—whose short life span of thirty-eight years was an inspiration to all who knew him. He was born at Belleville, Kansas, April 14, 1883, and was laid to rest at Mombasa, British East Africa, on April 17, 1921.

J. H. B. graduated from McPherson College in 1906. After commencement he married his boyhood sweetheart, Alma Ball of Belleville, Kansas. Four years after his death she died at Elgin, Illinois. Their three children are: Charles, Mildred (Mrs. Harold Baker), and Bonnie Pearl (Mrs. J. Riley Fewkes).

Having been his college roommate at McPherson for three years, I discovered that he had a keen reasoning power, an ability to measure relative values, a staunch faith in the religion he had espoused, a loyalty to his church, to his home, and to his friends, and a keen dislike for unfairness or disrespect for his fellows. He applied himself studiously to his tasks and mastered them. His was the ability

to observe and study successful men, see the secrets of their success, and then adapt their methods in the mastering of his own tasks.

Soon after graduation from college he was called to Elgin, Illinois, to serve as assistant secretary with Secretary Galen B. Royer of the General Mission Board. Because of his zeal and his comprehension of the possibilities open to a church with a mission program, he was made the editor of the *Missionary Visitor*. Two men sparked the fire which kindled this enthusiasm: John R. Mott and Robert E. Speer.

What happened in the life of J. H. B. as a result of his experience with these great men inspired him to carry that vision to the youth of our own church. He organized our first Life-Work Conference, which was held in connection with our Annual Conference in 1919. From that beginning he was able to get churches, districts and regions of the Brotherhood to hold such conferences for the guidance and training of youth for service in the church. Many of our missionaries caught their first vision of world needs through these conferences.

In him we find a deeply spiritual man, a wise counselor, an executive, an administrator with marvelous insight into vital problems, and a discerning mind which guided him in making wise choices. He was chosen for many responsible positions, serving on the General Education Board, the Gish Fund Committee, the mission board of Northern Illinois and Wisconsin, and the Relief and Reconstruction Committee. On all these boards he was the moving spirit who pushed the work forward toward great achievements. Serving on all of them at the same time was a herculean task, for he was not only a member of each but was given executive responsibilities on each.

On the Gish Fund Committee he did pioneer work in making available at low cost a wide range of useful books for our ministers. He made the Gish Fund serve the noble

purpose of placing into our ministers' libraries books which aided them in giving their churches an enriched concept of the expanding Kingdom.

As secretary of the General Education Board he stimulated the college administrators and college faculties in turning their attention away from a competitive struggle for existence toward a centralized goal—that of uniting their strength for training young men and women for useful fields of service in the entire forward-moving work of the church. Sympathetically he understood the college problems and aided the colleges in bringing those problems to the attention of the churches. This was a vital step in winning church support for proper college endowments, equipment and patronage, all of which the colleges sorely needed. He induced the boards to publish educational literature which aided in making the churches conscious of the needs of the colleges.

When World War I came he was appointed a member of an executive committee to study the problems of relief and reconstruction brought about by the devastation of war. This gave rise to the appointment of the Relief and Reconstruction Committee, of which he became a member and an executive officer. Through his efforts the church was awakened to the urgency of providing food, clothing and medicine for war sufferers and comfort for prisoners in the war-stricken countries. Through these efforts he directed the attention of the church to the suffering in the Near East. Machinery was set up for a systematic church-wide canvass. This proved so successful in raising money for the Armenian sufferers that the officials of the Near East Relief pointed out that the Church of the Brethren had done more per capita in raising funds than any other denomination. This successful venture was a forerunner of our later work of relief in World War II and of our present work in providing relief for the war sufferers.

Deep in his soul was a burning desire to see "a greater Church of the Brethren for the world." He was the author of this slogan, and it has served in attracting world-wide attention to the church's work. Through it he stimulated and promoted the church's great Forward Movement, of which he became the secretary-treasurer. It provided for joint board sessions in which all the boards could discuss their problems and understand the problems of the entire church program. It provided for regional organization in which regional directors could give valuable guidance in the promotion of the work of the entire church. Great movements grow slowly, but J. H. B. had the patience and the endurance to go through the discouragements and obstacles that fall in the way of progress. When once the movement got under way it gave rise to greater economy and better efficiency in the complete reorganization and unification of all our boards.

Time moved rapidly in the life of this enterprising young man. When he was made the secretary-treasurer of the General Mission Board he saw the need of reorganizing the office work and of further promoting mission work in the various fields. This led to two definite decisions: First: There should be three general divisions in the office work with an educational secretary, a financial secretary, and a home mission secretary, working under the supervision of the general secretary. Men were secured for these positions, and the work became efficiently organized. Second: If the secretary-treasurer was to do his work efficiently and effectively he must have firsthand knowledge of the needs and conditions of each foreign field. The General Mission Board gave him permission to visit our missions.

At their regular meeting in December 1919, the General Mission Board authorized J. H. B. Williams and J. J. Yoder, of McPherson, Kansas, who was then a member of the board, to visit all the mission fields. This was not a pleasure

trip. It was a trip that required forethought and detailed planning. The house was carefully set in order. Office details were placed into the hands of responsible men, who were to carry on in the absence of the secretary-treasurer. He fully expected to return home from this trip, but when he gave me good-by he said, "It seems as if I have closed my office for good. If anything happens to me while I am gone I would like to have you look after my family." He left home on July 20, 1920, and set sail from San Francisco on July 26. With him, besides J. J. Yoder, were Dr. H. J. Harnly, of McPherson, Kansas, and David Betts, of Nampa, Idaho.

His visit to China was a source of deep joy to him and to the missionaries. He visited personally all the missionaries and with a sympathetic spirit acquainted himself with the work each was doing. With his great heart of love he won both missionaries and natives wherever he went. The children loved him and were drawn to him. His cheerful spirit and his deep devotional life were a blessing to all with whom he came in contact. He made a careful study of all the work at Ping Ting, Shou Yang, and Liao Chou, where our missions were located. He visited many missions of other denominations with the same deep interest that he had in our own missions.

The deputation team made visits to Japan and Korea. J. J. Yoder, in speaking of their visit in Seoul, said, "The simple trust of these people, so devoted to Christ and his cause, won the heart of John Henry. The persecution and suffering inflicted upon these harmless Christians by the Japanese military power was his deep concern and brought sorrow to his heart."

Having spent three months with the missionaries in China he now went to India, where he spent three months with our missionaries. He visited all the mission stations several times and held private conferences with the mis-

sionaries and the native workers, carefully studying plans for the future development in those fields. He spent his time, energy, and strength for those with whom he worked. The work was exhausting and he looked forward with eagerness to a rest on the boat to Africa. For the workers in India he was a source of strength and inspiration. His judgment on many difficult questions was the means of opening ways for the making of happy decisions and the solving of perplexing problems. He was forming large plans for the work of the churches at home.

When his work in India was completed, he with his traveling companions bade India farewell and set sail for Africa. When they started on the ten-day boat trip they were all well, but by the end of the third day J. H. B. did not feel well. His condition grew worse, and it was discovered that the dreaded typhus fever was consuming his body. He was a very sick man. Late at night he wrote his last letter to his family. At the close he said: "Lead, kindly Light, . . . The night is dark, and I am far from home." On April 17, 1921, he was taken to be with his Lord, whom he loved and served.

Of Brother Williams' passing, J. J. Yoder said: "Why it should come to pass thus is a question we cannot answer. The Lord has a place for his service yonder, and certainly we should be inspired by the supreme sacrifice he made to do more faithfully the great work left for us to do. His heroic life, his unselfish service, his pure and lovely spirit, his deep devotion to the Master will continue with us and bless lives for generations to come."



Otho Winger
1877 - 1946

VERNON F. SCHWALM

One of the most colorful and dynamic leaders in the Church of the Brethren from 1910 to 1940 was Otho Winger. He was both an educator and a churchman and was unusually successful in each capacity.

He was born on October 23, 1877, in Grant County, near Marion, Indiana, the son of John Martin and Mary Smith Winger, farm people of rugged character and strong religious faith. He was the oldest of nine children, seven of whom grew to maturity. He went to country school near his home, and at eighteen years of age passed the teachers' examination and began his teaching career. His first school was at Indian Village, and many of his students were Indians.

He planned to enter Mount Morris College in 1895, but an injury to his father made it necessary for him to help at home and defer college. But in 1898 he changed his plans and went to Manchester College. Not having had any high school work, he took the academy course at Manchester, and then took some of his college work. The college was weak and struggling for life. He interrupted his studies for a while in 1901 to go out and raise funds to help save the college. In 1902 he left Manchester for Indiana University because he was the only college sophomore.

From 1902 to 1907 he studied at Indiana University at

intervals, completing work for both his Bachelor of Arts and his Master of Arts degree. During these years he served as principal of the Sweetser high school for two years, and as superintendent of the Hope schools for one year.

When Otho Winger left Manchester College to go to Indiana University he took with him as bride the shorthand teacher of the college, the former Ida Miller of North Manchester. They were married on July 24, 1902. They had two sons, Robert and Paul.

Otho Winger was deeply religious. As a child and a young man he attended the church of his parents faithfully. He became a member of the church when he was ten years of age. During his early years he was active in the work of the Sunday school. In 1896 he was elected to the deacon's office; when nineteen and one-half years old he was elected to the ministry, and in 1910 he was ordained as an elder. He was active as a young preacher during his college days and thereafter, preaching in the churches in the surrounding territory.

In 1907, after graduating from Indiana University, he accepted a call to return to Manchester College as teacher of education and history. Thus began a connection with Manchester which was to continue for thirty-four years.

During his teaching career at Manchester he taught in many fields such as education, history, English, philosophy, church history, and Bible. Even though teaching as many as thirty hours a week some years, these, he said, were his easiest years at the college. He was a great teacher and would have been so regarded in any college or university. He had a forceful personality that seemed to fill the classroom and impress the students. His boundless enthusiasm was contagious and affected the whole class. He had a clear mind, was well informed, and had a philosophic outlook.

In 1911 Otho Winger was elected president of Manchester College, a post which he was to hold until 1941. When

he became its president, Manchester was really not a college. It was an academy, a normal school, a Bible school, and a commercial school. Very few students were of collegiate rank.

As high schools became more general and education more popular, subcollegiate students decreased in number and college students increased. From a weak institution of from one hundred fifty to two hundred students, mostly of high school rank, the school grew to be a college of from six hundred to six hundred fifty college students with an annual enrollment, including summer school, of one thousand or more, during the first fifteen years of his presidency.

When he was elected president there were but four small buildings on the campus. At once things began to happen: new buildings were built, some were remodeled and enlarged, the campus was extended, and the equipment was improved. During the first fifteen years of his presidency he, with the help of L. D. Ikenberry, literally performed miracles in building.

The constituency of the college was also enlarged by adding new districts, such as Northeastern Ohio and Michigan. In 1932, Manchester College and Mount Morris College merged, thus adding to the school the territory of both Illinois and Wisconsin.

In 1932, after strengthening the faculty, improving the plant, and adding to the equipment, the library and the endowment resources, Manchester College was accredited by the North Central Association of Colleges. Manchester now could lift its head as one of the well-established and accredited colleges in Indiana, and one of the best in the Brotherhood.

But Otho Winger was first and foremost a churchman. First he was a Sunday-school teacher, then a deacon, and later he was called to the ministry. For a while he served as district Sunday-school secretary and several times he

was moderator of the district conference. In 1911 he became a member of the General Educational Board of the church and worked with church leaders in this capacity. In 1912 he became a member of the General Mission Board, then the most powerful board of the church. This post he held for thirty-one years, serving as chairman of the board for sixteen years. In 1917 he was appointed along with J. H. Longenecker and George L. Studebaker to revise the minutes of Annual Conference; they published their report in 1922 as the *Revised Minutes*.

In 1915, 1917, and 1919 he served as reading clerk at Annual Conference. He was moderator of Annual Conference six times—in 1921, 1923, 1925, 1928, 1931, and 1934—more frequently than any other man in recent years, and proved himself an unusually able moderator.

When not moderator, Otho Winger was a strong force on the floor of Annual Conference. He was by training and conviction in sympathy with the traditional principles and practices of the church. He gave the weight of his influence to the maintenance of the simple life in both the daily life and the worship in the church. His interest in missions and Christian education tended to keep the church busy at its main business. He was opposed to what he termed worldliness—which to him seemed to consist of extravagance in dress, smoking, card playing, dancing, and drinking, or any form of “foolish fashions.” He was, however, just as much opposed to miserliness, materialism, or dead formalism in the church.

Dr. Winger was greatly interested in keeping unity in the church. Some insisted on an undue emphasis on maintaining the forms and traditions of the church. Others wanted change; especially they wanted to remove the restrictions that made the Brethren different from other churches. Otho Winger did herculean work to hold the church together. This was especially true during the mid-

twenties. His efforts consisted of personal work, of extensive correspondence with the leaders of disaffection, and of attempts to reconcile opposing views on the floor of Annual Conference. This, he felt, was one of his best services to the church.

As a member and chairman of the General Mission Board he did much work for missions. He believed missions to be the great first-work of the church. He wrote articles on missions for the *Gospel Messenger*, frequently preached on missions, and used the weight of his great influence for missions at every opportunity. In 1928 he visited some of the mission fields and wrote the story of his visit in his *Letters From Foreign Lands*.

Brother Winger did much preaching and lecturing. His great personality, his strong voice, his clear mind, and his practical common sense made his sermons forceful and helpful. On most important occasions among Brethren anywhere in the Central Region, when they wanted a speaker for a special occasion Otho Winger was called upon to speak. "He looked and talked like a leader," said someone, and his Brethren were proud of him.

He was also a great letter writer. When not out preaching or lecturing at night, he would most often be in his office writing letters. He used his own typewriter for a long time, pounding out letters until midnight or later. His diary for one day reports twenty-five letters that evening. These went to students, parents, alumni, and churchmen, not only in his own college territory but all over the United States.

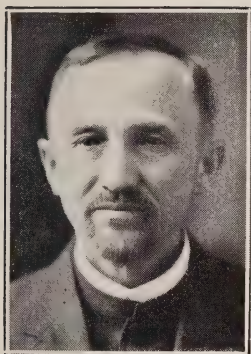
He loved to travel. He was in every state in the Union, in many of them many times. He traveled in Canada, and in 1928 he and his wife took a trip around the world, visiting especially Europe, Palestine, India, China, and Japan. He was an active, alert traveler. His knowledge of history, literature and philosophy made travel very interesting.

He also found time to write books. His first was *The Life of Elder R. H. Miller*. Other books from his pen were: *A History of the Church of the Brethren in Indiana*, *History and Doctrines of the Church of the Brethren*, *Memories of Manchester*, *A Tribute to Ida Miller Winger*, and three small books on the Indians.

Brother Winger was a great, unselfish soul. His countless deeds of service to unnumbered needy students, his frequent visits to the sick or unfortunate, and his unselfish devotion to the college and the church have become common knowledge through the Church of the Brethren and among the thousands of Manchester alumni. His firm conviction for the right and his uncompromising attitude toward sin and wrong are equally well known. He was a personality cast in heroic mold. Great in personality, great of heart, boundless in energy, and statesmanlike in mind, he gave all his powers to the causes he served with an abandon that has rarely been equaled.

He died on August 13, 1946, and was laid to rest beside Mrs. Winger in the West Manchester cemetery.

His was a full, active, useful life. He had fought a great fight and had kept the faith; he had finished his course. Certainly he will rank as one of the greatest leaders in the Church of the Brethren in his generation.



Joseph J. Yoder
1868 —

ROBERT E. MOHLER

Much has been written about the Pennsylvania Dutch, and regardless of where these writings are found one always finds mention made of their honesty, integrity, industry, and thrift, together with strong religious convictions and a desire to do the right. Joseph J. Yoder is of Pennsylvania Dutch stock, and, true to the traditions of that people, he possesses the same qualities of life that have made them loved wherever they are known.

Jacob T. Yoder, father of Joseph J., or "J. J.," as he has long been known, was born of Amish parents. Early in his married life he began to feel the cramped condition of his home community and the urge to move west. In 1876 he with his wife and their young family moved to McPherson County, Kansas. Joseph J. was at this time eight years of age.

The fertile plains of Kansas bore rich harvests, and the Yoders soon found themselves owners of splendid tracts of land. As J. J. and his three younger brothers grew to maturity they likewise became farmers, all establishing themselves in the same community. A strong family tie held the brothers together economically, socially, and religiously for many years.

The strong religious convictions and the splendid business judgment of the father continued in the son, and J. J. developed into the same type of community and church

leader that his father was, but he was blessed with the advantage of more resources and a better education. J. J. had a wide interest in community, political and religious affairs, as one will see by observing the various things to which he gave his life. His home was one where friends loved to go; his church received a large part of his time; the Farm Bureau, the education program of the county, the Rotary Club, the McPherson Chamber of Commerce, McPherson College—all these and other interests found places in his busy life.

Joseph J. Yoder was born in Somerset County, Pennsylvania, on November 24, 1868. He was married to Sadie Strohm of Washington County, Iowa, in 1895. The Yoders were the parents of four sons, one of whom died in infancy and one in early manhood; the living sons are Dayton and Harlan.

Education at all times held a large place in the life of Brother Yoder. He secured a teacher's certificate in his early youth and taught for eight years in the public schools of McPherson County. He served on the board of examiners of the county for a number of years after discontinuing his career as a teacher. It was not that Brother Yoder had a dislike for teaching; but the teaching, farming, and preaching combination was too large a task for any man, and teaching was discontinued in order that he might devote more time to the other two.

McPherson College opened her doors in the fall of 1887. Brother Yoder was a country-school teacher at this time. Following the close of his school year, which was not so long as the school year at the college, he enrolled in McPherson College, thereby becoming one of the first students in the college. By attending school at short intervals he completed the requirements for graduation from the academy. But this did not satisfy him. At the age of forty he left the farm and moved to McPherson in order that he

might pursue work in the college. He continued his active duties in the church, either pastoring his old home church, the Monitor congregation, or acting as pastor of the McPherson church, but with his church work and his heavy farm duties he was still able to graduate in five years, receiving the Bachelor of Arts degree at the age of forty-five. Following graduation from McPherson College, Brother Yoder did advanced work in the University of Chicago. In the spring of 1927 McPherson College conferred upon him the honorary degree of Doctor of Laws.

Upon the completion of his work for the Bachelor of Arts degree, Brother Yoder was employed as a teacher in McPherson College. He served as teacher and business manager until 1927. Following his retirement as a teacher he gave time to the business interests of the college, serving as its treasurer. This last relationship continued for fifteen years.

Brother Yoder's relationships to the college took him into the following positions: college pastor, teacher of Bible, teacher of economics and sociology, dean of the Bible department, business manager, fieldman, treasurer, and a member of the board of trustees. At the present time, 1951, he is serving his forty-ninth year as a member of the board of trustees. For twelve years he served as president of the board.

Because of his splendid executive ability, Brother Yoder was much sought after as an elder. At some time during his career he served as elder of virtually every church in his home district, Southwestern Kansas. His ability as a director of church affairs is shown by the fact of his having served once as moderator of Annual Conference, several times as writing clerk, and as reading clerk. Upon two occasions he was the speaker at the missionary convocation at Annual Conference. He was elected six times to the Standing Committee by his home district.

Brother Yoder served for three years as a member of the General Mission Board. He, along with Brother J. H. B. Williams and Dr. H. J. Harnly, was selected by Annual Conference to make a tour of our mission fields in 1921-1922, and to investigate Africa as a possible site for new mission work. Six years later he again visited our mission fields, this time accompanied by Brother C. D. Bonsack. His keen and sympathetic observations, analyses, and evaluations were very helpful to the board as it made and carried out plans for the furthering of our mission program.

At the present time Brother Yoder is the oldest member of the McPherson Rotary Club. During almost every year of his life as a Rotarian he has been a member of one or more of the leading committees of the organization. He has a splendid attendance record, and but few men have shown more of the spirit of Rotary at its best than has he. Brother Yoder is today a member of the zoning and planning commission of the city of McPherson. He has served long and well on this commission during a period of rapid growth and expansion of the city. For the past fifty years he has been a director of one of the leading banks of McPherson. Church of the Brethren folks know Brother Yoder especially for his loyalty and devotion to his church. This same spirit has characterized his work and interest in other organizations in which he has believed and of which he has become a part.

Brother Yoder is generally thought of as a church administrator and counselor, but his church activities have not been limited to these things. He has been a splendid preacher and pastor. He was an interesting speaker and a clear thinker and possessed a subtle wit that assisted him in finding his way into the hearts of those who heard him. To Brother Yoder religion has always been a practical something; his business judgment, his social and community interests, and his keen intellect have won for him to an un-

usual degree the respect of men in almost every walk of life.

When asked to mention the names of some of his closest friends, men with whom there had developed great friendships, he mentioned the following: C. D. Bonsack, H. C. Early, Edward Frantz, H. J. Harnly, D. W. Kurtz, S. J. Miller, V. F. Schwalm, S. Z. Sharp, and Otho Winger. Biographies of more than half of these men are to be found in this book.

For many years I marveled at the ability of Brother Yoder to work and to be serious all of the time. I could not work that way, yet it seemed to me that he did. He was either facing some hard problem at the college or the church, working long hours on the farm, or planning with the chamber of commerce or some other financial organization.

As I grew closer to J. J., I discovered that he was just like other folks. He too did not work all of the time. I have found him a master at relaxation, and during these periods when he was not working he was reading some good book or magazine, visiting with some old friend or neighbor, or making new friends. In his longer periods of relaxation there was nothing that he enjoyed more than travel. It can truly be said that the "sun never sets" on the friends of J. J. Yoder, for they live on almost every continent of the world.

Many amusing things happen around a college, and one who is to continue to work with youth must be able to see these things as amusing and not be irritated by them. Typical of J. J.'s reactions to things that might well irritate one is the story I heard him relate not long ago.

J. J. was holding a ladder while a younger man was replacing the bulbs in the lights in the ceiling of the college chapel. The man replacing the bulbs let one of the large ones drop from his hands; of course it broke into many pieces upon striking the floor, whereupon J. J. spoke rather

roughly when he called out, "Now see what you have done." The reply came back, "The bulb was all right when it left my hands." J. J.'s remarks concerning the event were: "Any man smart enough to answer back as quickly and as well as he did deserved my apology for my sharp words. So I apologized to him for what I had said and went downtown and bought a new bulb with my own money."

Brother Yoder's life was in the first place dedicated to his church, but his wide interest in many worth-while things brought him into contact with many men in various walks of life. Brother Yoder was a leader, and it seemed that every activity to which he gave his attention prospered and grew. It is not proper to do honor to such a man as he without likewise honoring Mrs. Yoder. At all times she was in full sympathy with his work, and generally carried added burdens in order that he might give greater thought and time to the work that was dear to his heart.

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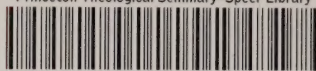
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